The Churchman.

VOL. XXIV, No. 42.] "The Church of the Living God, the Pillar and Ground of the Truth." [WHOLE NUMBER 1239.

JOHN HECKER, PROPRIETOR. NEW-YORK, DECEMBER 16, 1854. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH.......................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH..................... 8½ " 5 "
CHURCH OF THE NATIVITY................ 9 A. M.
CHURCH OF THE ANNUNCIATION............ 9 "
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS........... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS......... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR DECEMBER.

17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. THE NATIVITY OF OUR LORD, or THE BIRTHDAY OF CHRIST, commonly called CHRISTMAS DAY. [Proper Psalms instead of the Psalms for the day of the month.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. The Sunday after Christmas Day.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

THE CHURCH AT HOME.

Massachusetts.—At the tenth anniversary of the establishment of the Church of the Advent in Boston, last Sunday week, Bishop Southgate, the Rector, gave the following account of the parish statistics for the past year:

The number of baptisms is 51; persons added to the communion, 59; whole number of present communicants, 367; marriages, 12; burials, 25. Of offerings there have been on Sunday, $4643.-87; on Saints Days and other Festivals, $1030.58; special offerings, $2285.51; the Alms Chest has received for the Poor, $787.-98; the Guild has provided $708,53; making a total of Offerings during the year, of $9456.47.

The service of the Church has been performed 714 times. 149 sermons have been preached. The Holy Communion has been celebrated 46 times. The children have been instructed weekly in the Sunday School.

Rhode Island.—The consecration of Dr. Clark, as Bishop of this diocese, took place in Grace Church, Providence, on Wednesday, the 6th inst. At 10 o'clock, the procession of Bishops, Clergy, and Candidates for Orders, among whom the students of the Berkeley Divinity School had a place, entered the church. Within the Chancel were the Bishop of Connecticut (presiding), the Bishops of New Jersey, Vermont, Massachusetts, Maine, Iowa, the Provisional Bishop of New York, the Assistant Bishop of Connecticut, and Bishop Southgate.

The Clergy of the Diocese were present in a body. Of the Clergy of Massachusetts a large delegation were present, among whom we noticed the Rev. Dr. Vinton and the Rev. Messrs. Smithett, Flint, Snow, Child, and Fales—and of the Clergy of Connecticut, were Dr. Hallam, and Messrs. Bronson, Miller, Horton, Flagg, Jarvis, (S. F.) Washburn, and Prof. Jackson. From New York, the Rev. Dr. Van Kleeck; from Pennsylvania, the Rev. Dr. Howe, and the Rev. Messrs. Suddards and Clark.

Morning Prayer was said by the Rev. Dr. Crocker, of Providence—the Lessons being read by the Rev. D. R. Brewer, of Newport. The Ante-Communion service was said by the Bishop of Vermont, the Epistle (Acts xx. 17) by the Bishop of Iowa; the Gospel (St. John xxi. 15) by Bishop Southgate. The Sermon, from St. John xxi. 16, was by the Bishop of Vermont. The leading divisions of his discourse were suggested by the words of the text: *"Feed my sheep; feed my lambs."* 1. The nature of the food which, in its essence, is CHRIST—the true bread that came down from heaven. 2. The order of its administration, which follows the analogy of the body.

At the close of the Sermon, the Bishop-elect, vested in his Rochet, was presented to the Presiding Bishop by the Assistant Bishop of Connecticut and the Provisional Bishop of New York.

The testimonials of election from the Diocese of Rhode Island were read by the Rev. B. Watson, of Newport. The testimonials of the Standing Committees, by the Rev. Thomas H. Vail, of Westerly. The Consent of the Bishops, by the Rev. H. Waterman, of Providence. The Litany, by the Bishop of Maine. The Interrogations were put by the Bishop of New Jersey.

The *Veni Creator Spiritus* and the Consecrating Prayer and Sentence were said by the Presiding Bishop, with whom the Bishops of New Jersey, Maine, Massachusetts, Vermont, and the Assistant Bishop of Connecticut, united in the laying on of hands.

The Bishop of Massachusetts proceeded with the Communion Service, administering in both kinds to the other Bishops, who afterward administered to the Clergy. Subsequently, the Holy Sacrament was administered to a large body of the laity by the Rev. Drs. Van Kleeck and Hallam, and the Rev. Messrs. Suddards and Hathaway. The Post-Communion was said by the Assistant Bishop of Connecticut, the Presiding Bishop saying the final Collect and pronouncing the Benediction. There was a large congregation present on the solemn occasion.

New Jersey.—The Rector of Burlington and the Assistant Minister have issued a circular detailing a plan for District Visiting in the parish. It sets out by stating that "the persons in charge of the various districts will consider themselves responsible to God, through the ministers of the Parish, for the poor persons living in their district, and requiring assistance: their rule of action to be St. Paul's; tending, though not to the exclusion of others, to the preference of Church families—'Do good unto all men, especially unto such as are of the household of faith'." It then prescribes the rules and regulations under which the work is to be conducted. The parish is, for this purpose, divided into fifteen districts. The circular also presents two prayers—one for those who give, the other for those who receive.

Pennsylvania.—The Standing Committee have signed testimonials on behalf of the Rev. Henry A. Coit, for admission to the Holy Order of Priests, and on behalf of Mr. George Alexander Crooke, A.M., for admission to the Holy Order of Deacons.

The collections on Thanksgiving Day, on behalf of the Episcopal Hospital, are considered sufficient, we understand, to cover the deficit in its income for the present year. "But," says the *Episcopal Recorder*, "it wants more. The present edifice is entirely insufficient. No income has been secured for a chaplain. Additional receipts of one thousand dollars per annum would enable the practical effects of the institution to be almost doubled."

Illinois.—We learn by the Bishop's Address to the late Convention, that during the past year he ordained four—two to the Priesthood, and two to the Diaconate; consecrated five churches; confirmed, on twenty-six occasions, one hundred and eighty-four persons; preached seventy-one times, and delivered other addresses twenty-nine—total, one hundred; baptized sixteen children; administered the Holy Communion nineteen times; celebrated four marriages; attended four funerals; and travelled, on official duty, upward of eleven thousand miles. The diocese has now seventeen missionary stations—twelve of the Domestic Committee, and five aided by the Association of the Diocese.

Texas.—The following circular appeal has been issued by the Bishop:—

Help for Christ Church, Matagorda!

"Is it a time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"—HAG. i, 4.

To Churchmen; to Christians generally; to all the Benevolent:

BRETHREN AND FRIENDS,—Among the calamities, whether by fire, by pestilence, or by storm, with which the Southern part of our country has been recently visited, there is none which has involved such entire destruction as the one that has fallen upon the little city of Matagorda, in Texas. The gale or hurricane which passed over that place in September last, was destructive to property and life beyond anything, it is believed, that has ever been experienced in this country. Every building, with the exception of *two* private dwellings, was either prostrated or unroofed; and twenty-five lives were lost in the town and its vicinity. "There is not a public building," writes one, "left standing in the place, and *my* house was almost the only one that was left with a roof on. Continued rains, since the night of the storm, have done great injury, everything being so much exposed. Many of our citizens have lost almost their all. The ——'s, the ——'s, and about twenty others, are, and have been living in my house."

In this destruction, the Episcopal church, a very neat and commodious structure, erected some twelve years ago, did not escape, but was levelled with the ground; involving, of course, the demolition of a fine-toned organ, but recently purchased and set up. The moans of the little flock over the loss of their church are piteous. "My Dear Bishop," writes the correspondent before quoted, "what *can* we do about our church? Twelve or fifteen hundred dollars would rebuild it. But our people will, with difficulty, be able to provide themselves with *shelters* from the weather. If our friends abroad do not assist us, I fear the church will not be rebuilt for the next five years. Is is estimated that the loss in town, [it contains probably seven or eight hundred inhabitants—G. W. F.] is over $200,000, and in the county (Matagorda) is half a million."

In their distress and perplexity, the vestry of Christ Church held a meeting to devise ways and means to repair their loss. They appointed a committee, consisting of the wardens and secretary, to confer with their Bishop. In their communication to him they say, they have "decided that every exertion, in their power, must be made to rebuild their church; being well aware, however, that there is but one (hopeful) course to pursue, and that is to make *an appeal to the benevolence and generous action of the Church abroad.*" "On looking arou d us," they say, "we cannot find a single individual, in either town or county, from whom we may, in any way, hope for aid, such has been the universal loss sustained throughout our whole community. The warmest friends of the Church among us are so straitened, at the present moment, that they can only encourage us with the *hope* of assistance at some future period."

"We are now without pastor or church, or even a room wherein service could be held. Remembering that this was the *first* parish ever organized in Texas; our church the first erected in the State; its first pastor, at the time of its consecration in 1844, the most Western and most Southern Protestant Episcopal Missionary in North America; that there have been more than *four hundred* baptisms within the limits of the parish; and that it is now the *only organized* Church of any denomination in either town or county; we do think we are entitled to the earnest consideration, true benevolence, and immediate action of *the Church abroad*. Our continuance must exercise a salutary influence in this part of the diocese; but to be allowed to die out must only add to the gloom and desolation that now surround us."

They further add: "Shortly after the departure of the Rev. H. N. Pierce, (removed to New Orleans,) a call was made, and accepted, of the Rev. Mr. Wright, of Alabama, while on a visit to this place. Mr. W. preached on the two Sundays he was here, and was to commence his labours (as pastor) among us early in September; but circumstances prevented him from keeping his appointment. Since the storm he has been written to, and advised of our destitute situation, and, of course, released from his engagement."

Such, brethren and friends, are the grounds of the appeal which we now make to your Christian feelings and your benevolence, in behalf of the suffering Church in Matagorda; and I cannot but feel confident that the appeal will be met with promptness and liberality. I know how ready our Christian brethren, our men of business, our men of wealth, our merchant princes are, to furnish succour to distressed portions of our community. I know the liberality, the munificence which have been uniformly and with alacrity extended to communities suffering from the desolating effects of fire, the ravages of pestilence, and the miseries of shipwreck. And I feel persuaded that the desolations of the storm at Matagorda will not be overlooked, nor the necessities of its afflicted Church be disregarded. And in this persuasion and confidence, and with firm trust in the direction of Him, "from whom all holy desires, all good counsel, and all just works do proceed," I cheerfully leave the matter in your hands.

GEO. W. FREEMAN,
Provl. Bishop of the Diocese of Texas.

Nov. 22, 1854.

N. B.—Contributions in aid of Christ Church, Matagorda, may be deposited with Thomas N. Stanford, 637 Broadway, New York; Rev. Herman Hooper, D.D., Philadelphia; J. K. Sass, Charleston, South Carolina; or the Rev. H. N. Pierce, New Orleans; or they may be sent to William L. Sartwell, Matagorda; or to Bishop Freeman, at Little Rock. G. W. F.

Missions.—MISSIONARY MEETING AT PROVIDENCE.—Advantage was taken of the presence of so many Bishops and Clergy in Providence, on the 6th inst., to hold a Missionary Meeting, at which the Bishop of Rhode Island presided. After devotional exercises, the Bishop introduced to the congregation the Rev. Dr. Van Kleeck, Domestic Secretary of the Missionary Society of the Church in the United States, who, giving a slight sketch of the progress of Western missions, made a moving appeal in their behalf. The Bishop of Iowa gave some account of the work of missions in his Diocese, and the pressing need there was of more men and greater means for the work. He was followed by the Rev. Dr. Vinton, of Boston, who made an able speech on the subject of missions generally, touching, at last, more particularly on the domestic field. After some remarks, appropriate to the occasion, from the Bishop of the Diocese, a collection was made for the Church in Iowa. A collect, and the benediction from the Bishop, closed the meeting.

MINNESOTA MISSIONS.—The indefatigable Missionary Bishop of the Northwest thus writes from Kayguashkoonrican, in this Territory:—

think you will be pleased to receive from here at least a line, even if it is written with lead. This is a deeply interesting and promising mission. Last night I confirmed six persons, of whom four were full-blooded Ojibways, one an Ottaway, and the last the son of our old acquaintance, the Rev. Mr. Selkrig. Manney and I, joyous Manney, now chaplain at Fort Ripley, 25 miles South of this, made a bold but unsuccessful effort to reach Lake Superior. We camped out on the banks of the Upper Mississippi eight nights, and travelled nine days in a bark canoe; but we had treacherous voyageurs, bad weather, &c.—and then made a glorious Xenophonian retreat.

And after his return home, the Bishop again writes,—

I wish to bring before the Domestic Committee the important subject of a Mission to the heathen aborigines of our own country. The success of the A. B. F. M. among the Cherokees, &c., the whole congregations organized in Rupert's Land, at present under Bishop Anderson, and the most decided encouragement Mr. Breck has received, encourage the hope that an earnest effort on our part would be blest to the salvation of many souls. I have now been a good deal among the Chippeways (Ojibways), and Sioux (Dacotas, as they call themselves). There is now an opportunity which, improved without delay, might secure to the Church, from the General Government, a large annual amount of money for civilizing the Ojibways who reside at the head of Lake Superior. Among all the tribes I have met with, I would prefer laboring among these people. They are an amiable, joyous people, and possess a copious and sonorous language. Mr. Breck has attracted their attention, interest, and respect, to a great extent He has now baptized twenty-nine men, women, and children, of whom I lately confirmed *six** at Kah-gee-ash-Koon-Si-Kag, in the log Church of St. Columba, on Gull Lake. Governor Gorman says, Mr. Breck has done more for the Chippeways than all the other Missionaries put together. Mr. B. has not been among them *three* years, while other Missionaries have been with them nearly *twenty* years."

*Mary Me-de-mo-yau Stotelar; Rebecca O-dah-br-nah-ne-qua Mau-i-to-wah; Charlotte Pe-wah-br-ko ke-the-go-qua Johnson; David Kah-se-qua (Ottaway); An-ne-gah-bowh John Johnson; Charles Selkrig (*white*).

THE CHURCH ABROAD.

England.—Convocation had been formally prorogued by a commission from the Archbishop of Canterbury. The day to which it now stands adjourned is the 15th of December, but it is understood that no business will be transacted on that day, and the clergy will not be expected to attend.

Archdeacon Denison's case is to go on, it seems. The Judges of the Court of Queen's Bench have refused Sir F. Thesiger's application for a rule to inhibit the Archbishop of Canterbury from proceeding in the case. Lord Campbell, in giving judgment said—The first ground urged in the argument was that the Archbishop had exceeded his jurisdiction, the late bishop having exercised his jurisdiction and proceeded *in res judicata* upon the complaints made against the archdeacon, under the statute of the 13th of Elizabeth, but he (Lord Campbell) as also the rest of the judges, were of opinion that the bishop could not lawfully proceed under that statute. The statute of the 3d and 4th Vic. pointed out the course that ought to be pursued. By the 23d section of the act it was expressly stated that no proceedings should be taken against an ecclesiastic, otherwise than as previously directed by the act. There could be no doubt that the charge against the archdeacon was a criminal offence, and no proceedings could be taken, except as pointed out by the act. The offence still remained; the act of parliament did not alter the offence, it only pointed a new mode of proceeding. Sir F. Thesiger (his lordship said) had contended that, the complaint being against a clerk in holy orders for scandal upon religion, and the bishop of his diocese having admonished him, the proceedings were determined; but on examining the affidavits, and the correspondence of the late Bishop of Bath and Wells and the archdeacon, the Court were of opinion that the bishop did not proceed, nor was there any evidence to shew that he intended to proceed, under the statute of Elizabeth. The noble and learned judge then read extracts from the letters of the late Bishop of Bath and Wells of the 25th of March and the 2d of April, 1854, to show that he never intended to act, as it was apparent from the correspondence he had declined to issue his letters of request for inquiry, the archdeacon holding doctrines repugnant to the Christian religion, in the maintaining the real presence in the Sacrament of the Holy Eucharist. The only other ground, the learned judge said, relied upon for the granting the rule was the refusal of the present Bishop, Lord Auckland, to issue his letters of request. The 24th section of the 3 & 4 Victoria clearly showed that the power of issuing the commission where the bishop was patron was vested in the Archbishop and the Court were bound to believe that from his high position he would adopt only such a course as would be consistent with peace and the prosperity of the Christian religion. Had the judges entertained any doubt on the question, they would have granted the rule so as to leave the case open to discussion; but entertaining no doubt, they felt bound to refuse the rule. Rule refused accordingly.

The Paris *Debats* thus notices the case of ex-Archdeacon Wilberforce:—"The public have been informed of the conversion of Mr. Wilberforce to the Roman Catholic Church. He last week received the Sacrament of Confirmation from the hands of the Archbishop of Nicea, the apostolic nuncio in France. The ceremony took place in the private chapel of the nuncio's hotel, in presence of Father Ravignon, and four other converts, countrymen of Mr. Wilberforce."

Danish West India Islands.—The Bishop of Antigua, who has the spiritual charge of the churches in St. Thomas and St. Croix, visited the parishes in the latter Island on the 28th of October last, on which day he confirmed 244 in St. John's Church, Christianstadt, of which the Rev. Fletcher J. Hawley, of the diocese of New York, is the Rector. On the next day (Sunday, October 29th), the Bishop consecrated that church, and after the second lesson, baptized the Rector's infant son. On Monday, October 30th, the Bishop confirmed 115 in St. Paul's Church, West-end, (the parish of which the late Mr. Mines was rector,) the candidates being presented by Mr. Hawley, in the absence of the Rector. On Tuesday, the Bishop consecrated St. Paul's Church. The Rev. T. P. Hodge, A. M., Rector of the Parish, a presbyter of the diocese of Antigua, arrived from the United States on the morning of Tuesday, before the service. The Bishop proceeded to St. Thomas on the 1st of November, but having engagements which prevented his remaining, sailed thence early the next morning, in the Mail Steamer for the windward islands. In the middle of November, the Rt. Rev. Dr. Parry, Bishop of Barbadoes, arrived in St. Thomas from England; and having to stay two days before he could proceed on his voyage, he confirmed the candidates for the rite in that Island. The Rev. Edwin O. Roach, A. M., a presbyter of the diocese of Antigua, is the Rector. The number confirmed was very large, but is not given.

THE WORLD AT HOME.

OFFICIAL RETURN OF THE NEW YORK ELECTION.—The Board of State Canvassers closed their labours on Saturday. Plurality of each of the candidates elected, all Whigs: Myron H. Clark, for Governor, 309; Henry J. Raymond, for Lieut. Governor, 28,533; Henry Fitzhugh, for Canal Commissioner, 35,796; Norwood Bowne, for Inspector of State Prisons, 29,162.

SLAVERS FROM NEW YORK.—Capt. Smith, now in prison in New York, convicted of having been concerned in the slave trade, says New York is the chief port in the world for this traffic, and that from thirty-five to forty slavers are fitted out here every year! No wonder there is such sensitiveness, in certain quarters, at the slightest disapproval of Slavery.

RELIEF TO COMMANDER KANE.—At a meeting of the New York Chamber of Commerce, on the 7th inst., on the motion of Mr. W. B. Jones, seconded by Mr. Blunt, the following resolution was unanimously adopted:

Resolved, That the President of this Board be requested to prepare a memorial to Congress, to be signed by its officers, requesting an appropriation of a sufficient sum to officer, man, supply, equip, and to purchase, if necessary, a steam-propeller and a storeship, with supplies, to sail under the orders and direction of the Secretary of the Navy, to such places in the Polar Sea, as may be thought proper, for the purpose of affording relief to Commander Kane, his officers and crew, who left this port in May, 1853, in the brig *Advance*, for scientific purposes, and also with a view to the discovery of Sir John Franklin and the crews of the vessels which had previously left England and were then considered missing, with the whole expedition.

THE PROPOSED DESECRATION OF TRINITY CHURCHYARD.—This sacrilegious project is still persisted in. The Committee of the Board of Councilmen, having the subject in charge, held a second meeting Nov. 28, for hearing the opponents of the measure. Mr. Cutler, the counsel for Trinity Church, was still unwell, and Mr. Anthony J. Bleecker said no formal appearance would therefore be made on that behalf. He, however, and Mr. Henry Erben made some remarks. Mr. E. A. Rodgers appeared on behalf of the opposing property holders, and presented a map. Mr. J. B. Bacon appeared, in behalf of the descendants of the Revolutionary Patriots who were buried in Trinity Churchyard, and made a speech of considerable spirit, to enforce his statement that his ancestors, who had died while British prisoners of war, were there buried, and ought not to be disturbed. General Sanford spoke to the same point. An animated discussion arose in reference to the absence from the files of the Committee of many of the documents which were laid before the Board of Aldermen, and the Committee adjourned to Tuesday, the 5th inst., with the understanding that in the mean time the missing papers should be procured. The Council Committee, accordingly, had another meeting; and having heard Mr. Peter Y. Cutler in a spirited address against the proposed desecration of the last resting-place of the honoured dead; and some rambling discussion having following as to whether action by the Common Council adverse to the extension would be subject of appeal to the Supreme Court—the Chair expressing an opinion that it would be—the Committee adjourned *sine die* as far as this subject is concerned.

PROPOSAL TO EXTEND THE TERM OF NATURALIZATION TO TWENTY-ONE YEARS.—In the Senate, on Monday, Mr. Adams introduced a bill to establish a uniform rule of naturalization throughout the United States. The bill extends the term of naturalization to twenty-one years, and acts prospectively upon those foreigners only who may enter the United States after the passage of the act.

DR. KANE'S EXPEDITION.—Mr. Florence asked leave, in the Senate on Monday, to offer a joint resolution authorizing the President to cause an adequate steamer and transport vessel to be purchased, or chartered and fitted out, equipped and provisioned for the purpose of carrying relief to Dr. Kane's expedition in the Arctic Sea, in search of Sir JOHN FRANKLIN, and to detail such officers and men from the Navy, and accept the services of such volunteers, at his discretion, as may be required for the conduct and manning thereof, the expenses to be paid out of the Treasury. Mr. Florence said he merely wished the resolution to be referred to the Committee on Naval Affairs. Objection made, and the House refused to suspend the rules.

DESTRUCTIVE FIRE IN BALTIMORE.—One of the most disastrous fires that have occurred in Baltimore for a long time, broke out on Saturday evening last, in the warehouse of J. McGowan & Sons, on Baltimore street, which, ere it was checked, destroyed seven buildings, beside injuring three others to a considerable extent, and causing a loss estimated in the whole at from $150,000 to $200,000.

ELECTION OF CHAPLAIN TO THE SENATE.—In the Senate, on the 12th inst., Mr. Seward's joint resolution providing for the election of chaplains of different denominations, by the two Houses, was taken up. Mr. Dodge, (dem.) of Iowa, moved to strike out the words "of different denominations." He looked upon those words as a blow at the present Chaplain of the Senate, and a blow aimed at him because of his sentiments on that question which has divided the Methodist Church into North and South denominations. The House had elected a Methodist. To require the Senate to elect a man of a different denomination was to displace the present Chaplain. Mr. Mason, (dem.) of Virginia, said if the Senator of New York had any object in this matter he should disclose it. Mr. Seward disclaimed any such intention. After some debate, Mr. Stuart (dem.) of Michigan, moved to amend the resolution by providing simply for the election of Chaplain to the Senate for the present session. Mr. Dodge, (dem.) of Iowa, said, that when he fought a man he did so openly and fairly, with hand to hand and eye to eye. He disdained a hidden warfare. He knew the motives dictating this warfare on the present chaplain. Mr. Slicer had been denounced by the abolition press all over the North as the paid tool and minion, and hireling of the South. He had been denounced because he had offered up prayers for the preservation of the Union. It had been industriously circulated throughout the North that he had prayed for the passage of the compromise measures of 1850. He hoped that the warfare which had originated on the floor of the Senate against Mr. Slicer, would while carried on here, be an open one. Mr. Stuart's amendment was adopted. The Senate then proceeded to the election of the chaplain, and the ballot resulted as follows:—Slicer, 24; Stanton 9; Pyne, 1; Hodges, 2; Sunderland, 1; Beecher, 3. Mr. Slicer was declared elected.

CALIFORNIA.—The steamer *North Star* brought a million and a quarter of gold, and later news from California. The material progress of San Francisco continues to be very marked. Although the heavier rains of the season might be soon expected, new brick buildings of various sizes were still being in many places begun and urged on to completion. The English and French squadrons in the port intend, it is said, to make their Winter quarters there. Considerable discussion was going on in both the city and interior papers as to the feasibility of establishing a line of stage coaches between California and Missouri. Various estimates had been published by parties conversant with the subject.

From the Isthmus we learn that great efforts were being made to concentrate upon the unfinished portion of the railroad as much labour as possible. It seemed probable that within three months from the present the cars will run to Panama. Several hundred railroad labourers, whose term of service had expired, have left the Isthmus, and gone home. Their places have been supplied by new arrivals from Jamaica and Carthagena.

ANNEXATION OF THE SANDWICH ISLANDS.—We learn by the California mail that the Treaty of Annexation of the Sandwich Islands has been approved by the Ministry unanimously. The Heir Apparent, who has opposed the measure heretofore, waives his scruples. The King is well disposed, and, it is said, when a few minor questions were settled, it was expected that the document would be signed.

THE CUNARD STEAMSHIPS.—The *Boston Transcript* says:—"At the inquest on the late disaster to the steamer *Ocean*, Mr. S. S. Lewis, agent of the Cunard steamers, made some remarks to the jury in reference to this line of vessels. He said that the steamers commenced running in 1840; the first boat left Liverpool July the 4th, 1840; the line has now been in operation fourteen and a half years, and during that time nearly 50,000 passengers have been transported by the Boston steamers, without the loss of a single life or one pound of freight. Our foreign importations have increased since 1840 from $653,000 to $17,000,000, and nearly three-quarters of the whole amount has been carried by the Cunard boats. The only losses that the company have sustained are the getting off of the *Cambria* from the shores of Cape Cod, and the wreck of the *Columbia* on Sable Island. The *Canada* came in collision with the brig *Belle* last Spring, but no serious injury was done."

SACRILEGE.—The Episcopal church at Paterson, N. J., was entered last Tuesday night, and robbed of surplices and other articles. The Communion plate had fortunately been removed.

SUPPRESSION OF STREET BEGGING.—With this object, the Five Points House of Industry has adopted the plan of an issue of tickets for meals and lodgings, at ten and six cents respectively. These tickets may be obtained at the House of Industry.

TRIAL FOR MURDER AT BROOKLYN.—The trial of John N. T. Tucker for murder at Brooklyn commenced on the 6th inst., and did not terminate until the 13th. The accused was formerly a Baptist minister, but more recently editor of the Brooklyn *Daily Freeman*. The crime for which he was on trial was for the killing of his own son, Vincent Tucker, 3 years of age, by cutting his throat with a razor. The deed was committed on the 2d of August last, in the presence of his wife, in their bedroom, at the house where they boarded, No. 403 Atlantic street, Brooklyn. Mrs. Tucker, it will be remembered, at the time, interfered to save the child, and received several cuts from a razor, but not of a serious nature. The fact of killing his child was established beyond all dispute: the only question was as to his state of mind at the time—some strong testimony being adduced to prove his insanity. The proceedings of the prosecution and defence occupied five days. On the sixth day the Jury were charged by Judge Strong, (occupying three hours in the delivery,) and at 2 o'clock they retired in charge of an officer. The Judge intimated that he would attend next morning to receive their verdict. Up to Wednesday evening the Jury had failed to agree upon a verdict.

THE WORLD ABROAD.

Great Britain.—The war continued the all-engrossing subject. There had been some alarm as to the position of the British army in the Crimea; but it was subsiding. Her Majesty had conferred upon Lord Raglan the rank of Field-Marshal in the army, in recognition of his brilliant and valuable services to the nation. This is the first instance in which the new warrant regulating promotions for distinguished merit has been carried into effect.

At a Privy Council held on the 27th ult., at Windsor Castle, Parliament was ordered to meet on Tuesday, the 12th of this month, for the despatch of business. The *Times* says—The principal object of this early meeting we believe to be the necessity of an act for enabling Government to send militia regiments to Gibraltar and Mediterranean stations, to take the place of the regiments of the Line going on to the Crimea. Another object is said to be the raising of fresh funds for the war, by means of additional taxation.

Two Members of Parliament we killed at the battle of Inkerman on the 5th—Lieut. Colonel E. W. Pakenham, of the Grenadier Guards, member for Antrim, and Lieut. Colonel James Hunter Blair, of the Scotts Fusilier Guards, M.P. for Ayr.

In consequence of the anticipations expressed, that proposals for a Loan may probably be submitted to Parliament at an early date, the English Funds had fallen 1-4 per cent.

In the last week of November, the births of 666 boys and 627 girls, in all 1,293 children, were registered in London. In the nine corresponding weeks of the years 1845-53 the average number was 1,402.

Mr. J. G. Lockhart, who was taken severely ill of paralysis a fortnight ago at Abbotsford, where he had gone in the hope of recruiting his health, died Nov. 25th. His condition appearing dangerous, his brother was sent for to London, but he expired shortly before his arrival.

Lord Dudley Stuart died at Stockholm on the 17th of Nov. By his death a seat in Parliament, for the metropolitan borough of Marylebone, becomes vacant.

Large reinforcements of troops to the Crimea continued to be dispatched, so as to make the armies sufficiently strong to carry out the object of the campaign successfully. A Winter campaign in the Crimea will evidently take place, and wooden barracks for 20,000 men were being shipped by the British Government.

The War Office had issued a Circular calling upon all the embodied as well as the disembodied Militia, to give as many volunteers as possible to the Regiments of Guards and the Line, and to the Royal Marines.

A correspondent of the London *Times* suggests precautions against the severity of Winter in the Crimea, which he describes as extremely intense. "For the troops," he says, "let two sheepskins be sewn together, with the wool inside, and the accoutrements put over them. The fingers, without gloves, cannot touch iron, and with them muskets are difficult to fire. If fur cannot be had, then leather pantaloons and waistcoats, worn under the ordinary clothes. Next to them are all the preparations of waterproof cloth, particularly sheets. No amount of woolen is sufficient, especially in wind."

It is stated that the British Government was paying at the rate of three millions sterling per annum for the charter of steamers alone, beside the cost of fuel. The *Niagara* and *Arabia* having been taken up by the Government, the Cunard Company had issued a notice that no vessel belonging to their line would leave Liverpool till the 9th of December, after which date the communication would be every alternate Saturday. The Collins line was to change their days of sailing after the departure of the steamer of November 29th, from Wednesday to Saturday, in order that the commerce of both sides of the Atlantic might be inconvenienced as little as possible. The West India and Brazilian lines of mail steamers were also to be temporarily interrupted.

Viscount Lorton, a representative Peer of Ireland, and Lieutenant General in the Army, died on the 21st ult., in Roscommon County, Ireland, aged nearly eighty.

France.—Lord Palmerston had arrived in Paris and had daily interviews with the Emperor Louis Napoleon.

Great dissatisfaction was being expressed at the return of Prince Napoleon from the Crimea, on the plea of illness; and it was evident that he has damaged his reputation by it. "Unfortunately," says one account, "in the present instance there is little excuse allowed by the public. The fate of Marshal St. Arnaud is too fresh in people's minds to make them indulgent even in favor of an Imperial Prince. Marshal St. Arnaud was in a dying state on the very field of battle, and it is known that the day on which the action of Alma was fought and won he suffered more excruciating torture than on any previous day, or until his spirit had quitted his emaciated frame. Neither the disease which had wasted him to a skeleton nor the terrible warnings which he received from the dread pestilence which is still thinning our camp, made him desist from the performance of his duty; and I doubt much whether the dysentery under which Prince Napoleon is said to suffer will reconcile the public to his quitting the camp at so critical a moment."

On the 27th ult., the Emperor reviewed the Imperial Guard in the garden of the Tuileries. The Empress was present, and viewed the maneuvers from the balcony of the Pavillon de l'Horloge.

It is stated from Boulogne, under date Nov. 26, that the Generals of Division at the camps of Honvault, Vimereux, Ambleteuse and Equihen, had received by telegraph orders from Paris to accept *volunteers* for the Crimea from every company of every regiment under their command, to the number of ten.

Austria and Prussia.—It is stated that negotiations are still being carried on between Prussia and Austria, though they make but little progress. The Prussian note of October 30 proposes to Austria to take, as the basis of a joint action, the four guarantees, the Cabinet of Vienna pledging itself to remain on the defensive, and to demand nothing from Russia beyond those points, defined, as is known, in a despatch from M. Drouyn de Lhuys of the month of July. Austria had, it is said, answered that it could not enter into such an engagement; she repudiates an alliance which would impede her liberty of action, and objects to any modification brought into the federal compact. Beside the reply of Austria to the Prussian note of the 30th, Count Esterhazy had forwarded to M. de Manteuffel a confidential despatch which had produced, on account of its clearness, a certain sensation among the Prussian cabinet.

CLERICAL CHANGES.

The Rev. W. W. Hickox having removed to Vergennes, Vt., wishes his letters and papers directed accordingly.

COMMUNICATIONS.

For The Churchman.

THE SOUL AND ITS TEMPLE.

Dedicated to Miss Eliza Grilley.

BY MARY FORREST.

The motions of the spirit, how they wear
Upon the shrinking flesh! 'Tis beautiful
To see the pale face glowing with a thought,
Toiling within the chambers of the brain—
A half-defined conception—a vague dream—
Shaping itself into a living tone
For men and angels: and when thought has leaped
Into expression, and stands forth, revealed
And perfect, it is wonderful to look
Upon the glorious light stealing within
The languid eye;—the still, unearthly rays
Of an immortal soul, linked to its God
By a most strange and blessed affinity.
But, O! 'tis sad, when mind and soul spring up,
From height to height, of being and of beauty—
Hopeful and tireless—with a keen eye fixed
Upon the goal and prize of Paradise.
'Tis piteous, then, to see the struggling clay—
The waiting, quivering, sinking, dying clay—
Lifting its wan, appealing hands to Him
Who fashioned it—praying to lie far down—
A thing of dust—and feel its nobler self
A free'd, exalted essence.
Oh! to such,
My Father, bend Thy mercy! Stay the hands—
The meek and clasped hands—held up to Thee.
And with Thy priceless love, and with the watch
Of pure and pitying angels, temper life
Unto the weary.

Branford, Conn., Dec., 1854.

For The Churchman.

MORAL ELEMENTS OF THE REFORMATION.

No one, we presume, will ever question the right of a man to reform himself. It seems to be a strange privilege and postulate, indeed, and the very enunciation of it may force a smile from some who might look at it as an honest Hibernianism, where the question might be stated, whether a man has a right to sweep his own house or open his windows to let in the air or the light. It seems nonsense to talk of privilege or right where the question is duty, and a play with words where we are concerned with things and facts. But we must take the world, not as it should be, but as it is. The wise king counsels us to "answer a fool according to his folly," though he calls to us again, as if to warn us, "not to answer a fool according to his folly." On the one hand it would obviously be foolish to talk with a fool above his capacity to understand; and, on the other hand, equally foolish would it be to talk in such a way as to confirm him in his folly. The paradoxical proverb is therefore like a two-edged sword, designed to guard against a foolish waste of wisdom, where it would be out of place, and against a foolish misapplication of the same wisdom to confirm any one in error or iniquity. The former would be to "cast pearls before swine;" the latter would be a participation in sin and folly by connivance or confirmation where there is a manifest wrong. Hence, if we would make a fool wiser, we must talk with him first of all in his own language, and yet not so as to leave him under the delusion that he is right. We are to adapt ourselves to capacities to make men better. Now, although men may not have the power of themselves to make themselves better; for this, in all cases, is the operation of Divine grace; yet, to use the phraseology of this world, no one can question the right of men to become better, or, in other words, to reform themselves. We must apologize for talking in this plain way, for there are some who seem to question it, and we must be sure that we are right here, or else we must tremble for the much or the little that we may venture to build upon it. Moreover, on a subject that involves the deepest interests, we dare not be superficial. In the structure of a building that is to endure for ever, we must be sure that the foundation is laid deep and broad; and even at the hazard of being pronounced radical, we must go to the root and foundation. Better, says the old Greek to have a permanent possession secured (κτημα ες το ἀεἰ) than to be ever and anon obliged to battle for it.

Whether men corrupt language by applying the word radical in a corrupt sense or not, there is no other course for honest minds in search of truth and its salvation than to be in the best sense *radical*. There was a time in our language when this, like many other words, had only a good sense, but it has long ceased to be so; at least in politics and in theology, it is doubtful at times whether it can be used in safety without calling up associations of that odium which is the bane of all solid research. Our object now is to be radical and thorough in the best sense, for the best ends, and for the deepest interests of the soul; and, if there be odium attached to this, let the blame rest where it is deserved. Let us save this word from an abuse with which good words are threatened, and not fear to be radical, because some men have first corrupted and then proscribed its use.

To be radical in reformation means not only that every man has a right to reform himself, but that he also begins with himself. This was the foundation of the Reformation. It was not merely an attack upon abstract principles—it was not merely a generalizing glance at abstruse dogmas, in which learned schoolmen were to exhibit their skill in maintaining both sides of a question by some Aristotelian distinction; but it was a movement that went forth from the very soul of the individual, upon which, as upon the waters of the creation, the spirit of God was moving and agitating, until the time came to say, "Let there be light." There in the individual mind—there in the individual person conscious of his own responsibility, there was the point of beginning. To talk about a reformation in the Church or elsewhere before it is realized in ourselves, is nugatory and vain. Even when and where a reformation is loudly demanded, such a reformer can be nothing but superficial in his views as well as his execution; and if backed by worldly interests and worldly plans, if sustained by worldly power in his hands or at his disposal, the temptation is too great for any decisive change without a miracle from heaven. Well, then, if such a miracle must be, it must originate in some individuality that has felt and realized the necessity and power of the change in itself. No man can be a reformer who has not first begun the reformation in himself, and thus learned in both ways *a priori* and *a posteriori* in himself what a reformation is.

Now this is precisely the history of the Reformation in its rise, its movements, its progress, both on the continent of Europe and in the British Church. Men realized in the Gospel the power of God in themselves first ere they ventured to say or suggest a word about the Church. This is the simple abstract history of the Reformers. The soul-tormenting agonies of the man who led on the mighty movement in the Church ere he came forth from that monastic cell—that cell that witnessed so many a fiery conflict with his own heart, the struggle for an emancipation from the thraldom of sin, which no self-inflicted castigations could produce, the great battle for the pure liberty of the children of God,—all this had been endured, realized, passed through, and felt in all its weight and pressure, ere the man of God ventured a solitary step in the great work of restoring the great doctrine of redemption to its rights in the Church. Luther had fought the battles of the Reformation in his own soul, and in his retired cell, before he could think of doing a similar work in the Church. Nay, it was only after the work was done in himself that his vision was cleared; he felt and forced away the mote in his own eye before he thought of a beam in the Church; and it was this memorable conflict, or rather series of conflicts, in the cell of the monastery, and in the soul of the man, that inspired that indomitable energy, which, though ready to faint at times under the weight of its work, still rallied, under God's sustaining hand, until that work was done. Luther had no idea of a reformation for the Church before he had felt, and not merely felt, as feeling is too often slandered, but realized a reformation, first of all in himself. His whole concern was as yet with himself. The question before him—the great question which filled his whole being—was not to discover the corruption of others, but to probe and ferret it out on himself first. A lost sinner, he felt what it was to be at the bar of judgment long before he was summoned before the bar of cardinals, princes, popes, and emperors; long before he hazarded a step in the correction of ecclesiastical abuses. These conflicts, we are well aware, are a mystery, even to many of Luther's admirers at this day; they do not understand them. They speak of them as extraordinary and mysterious; and in their attempts to give a philosophical solution to the phenomena of the Reformation, scarcely knew what place or part to assign to them in the work, or what they had to do with it at all. Even the celebrated Planck seems to be at a loss here to state, and explain, wherein these conflicts of soul consisted. Alas! he had an enemy to overcome; he had an antagonist which the world could not see, but which he carried about with him; and it was after the battle with this enemy, and the defeat of his power, that he found it easy to grapple with the formidable power then united under the Pope. They who attempt to account for the Reformation on mere secular principles, where policy had its part to play, and who would reduce its causes to the mere accidental ebullition of rival parties, jealous of a little worldly distinction, or earthly emolument,—these know nothing of the work or of the instruments to do it,—least of all do they know of that mighty revolution of soul that in Luther preceded the Reformation, and that transformed him, a powerless child, an infant Hercules strangling the serpent in his cradle, into that gigantic leader, who was still only a contemptible monk, but great enough to be felt over the civilized world.

It has become the fashion of late years, in some quarters, we know, not only to ignore all this, but even to disparage and decry, and even to defame the memory of a man to whom, not only the religious, but even the political, world, owes more than to any other man since the days of St. Paul. When we weigh the merits of Luther for civil and religious liberty alone, these alone, whatever might be his errors, were sufficient to hide them. He was a man,—he had human passions and human infirmities,—who has ever denied it? Yet to select and parade these, as if there were nothing better in Luther than a coarse, vile, and vulgar soul, this is not the way in which the martyrs, Ridley, Latimer, and Cranmer, thought; it savours more of the slander and abuse with which the polemics of Rome abound, in which there is nothing too bad to be said of one who is once branded by them as a heretic. We feel ashamed when we read such things—ashamed even for a Romanist,—much more do we blush when we see them on the pages devoted to the interests of a reformed Church. C. F. C.

For The Churchman.

THE CHURCH THE ONLY BOND OF CHRISTIAN UNITY.

"Now, I beseech you, brethren, by the name of our Lord Jésus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."—1 Cor. i. 10.

The above earnest exhortation of St. Paul is but one of many others to Christian unity which abound in the writings of the Apostles. The Apostle John frequently and earnestly exhorts the Christians to love one another, and adds that such conduct on their part is one distinguishing badge of their religion.

The prospect of this advice not being followed, troubled St. Paul's mind, and gifted with prophetic power he foretold, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of yourselves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 29, 30. He speaks in a similar strain to Timothy and to the Corinthians. And in his epistles to the Romans, Ephesians, Philippians, and Colossians, he commands and beseeches alternately this great Christian virtue.

What our blessed Lord enjoined, and his Apostles after him, is surely binding upon us; and as they that break one of the least commandments are guilty of all, how much more are they guilty who break and teach men to break that commandment which is next in importance to faith and baptism? Is it therefore necessary to attempt to prove Christian unity a duty. Have we not already done it in the instances above quoted?

But it may be worth our while, candidly and impartially, to consider what it is and what it is not, and whether Christendom offers us an example of it.

In the first place as to *what it is*. Unity signifies oneness, integrity, a perfect coalescing, gathering together, and equally subsisting parts. The parts worthless, disconnected, and only realizing the idea of their being while sustaining their proper relations. Our Saviour Christ's prayer was that, there should be but one fold and one shepherd. Now where there is but one shepherd to mind constantly the sheep, there must be but one fold. That fold is the figure for the Church. And it is absolutely necessary for the perfection of that Church, that there be no division or schism in the body. We know how highly our blessed Lord loves His Church—how He died for it—how it is called "The Bride, the Lamb's wife"—how it is to be presented to Him "without spot or wrinkle," or any such thing—and how, ultimately, when gathered together from every kingdom and nation under Heaven, it will be perfect and ONE. Now the idea of one cannot convey the idea of two, and certainly not into a myriad, of which the Church of God has been divided by "grievous wolves."

We are told by many that our blessed Saviour knew the hearts of men and their various minds, and knew that His Church would ultimately be divided into numberless parts, and subdivided into innumerable sections, but that as long as any one branch kept up a belief in Him as the Saviour, they would belong to His Church as truly as did the Apostles at the day of Pentecost. Now this compromise of human invention is a very pretty theory, but it will not stand the light of God's Word. Bring it to one passage in our blessed Saviour's prayer "that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."—St. John xvii. 21.

We may spare ourselves any argument. Our Saviour does not pray that His Church may be one in spirit with Him and the Father, but that they may be one *as* He and the Father are one;" and why? "that the world may believe that Thou hast sent me." Our Saviour Christ knew that "the world would not believe in His divine mission, if they saw His disciples torn asunder by faction, disunion, and schism. If they saw that the adhesive power of religion among its members was nothing worth, they would say our Judaism, our idolatry, our philosophy is better than your new faith, which only provokes internecine squabbles. And therefore taking great pains to impress the solemn doctrine of Christian unity upon the minds of His Apostles, they meekly receive the divine lesson, and urge it as frequently as they do repentance.

Having set forth thus what we conceive to be the idea of Christian unity, let us consider briefly our negative proposition, *what it is not*.

It is not a division of the Church into sects, no matter when begun or by whom, for this is expressly forbidden and foretold by the Apostles. It is not an exaltation of sect over sect, or a continual warfare between them, whether with the sword, the tongue, or the pen.

It is not the judging of every man for himself as to what is or is not conformable to the doctrines of the Gospel. This would be derided as to the law of the land, how much more in respect of the law of God. And this assertion is not of man's device, for the Holy Spirit by the mouth of the Holy Apostle Paul has expressly declared that "the Church of the living God is the pillar and ground of the truth."—1 Tim. iii. 15.

It is not factious opposition to God's holy ministers speaking by His authority.

It is not a separation from the ordinances of God's house, and a setting up of ordinances, so called, for ourselves.

It is not, it cannot, be any of these things. God's Holy Word expressly bears us out in all that we say. But alas! vain man would be wise, as it is said in Job, "though man be born like a wild ass's colt." And men, not satisfied with the fearful danger of going about to establish their own righteousness, have gone about to establish a pretended unity which our blessed Saviour and His Apostles only thought of with horror, by means of the most distracting divisions.

Shall we now glance at their success in this matter? Satan understands not only the power and doctrines of Christianity, but he understands all of worldly wisdom; and among his knowledge he has stored, as of great use to him, the adage *divide et impera*. He knows that the host of the faithful in our body is irresistible, but that if he can divide them by dissensions among themselves, he can then hope, if not for their total destruction, at least for a great increase to his army from their ranks. And this has been done; and if Angels could weep, they would do so now, over torn and dismembered Christendom. No concessions can be made. No compromise in things unessential—all must be of one pattern. The schism takes place—a little field is inclosed with a brick wall—and a professed Angel stands at the door, guarding the tree of life against any that might chance desire to come in, and who yet could not pronounce the Shibboleth. By and by, another schism, and another brick wall, and so on till the schismatics make one common cause to destroy their Mother. But Christ will not forsake His Church, though all that pass by may pluck her, and the wild boar devour the vine. Then the various sects renew their quarrels among themselves, and the Church has rest, and comes up from the wilderness, leaning upon the arm of her beloved. Have we not seen all these things? Have we not seen the sons of a true Church, arming themselves against her, and seeking her life? Have we not seen them leave her on frivolous pretences, and set up opposition Churches? And do we not see Christendom actually divided, with millions on each side, into six or seven great divisions, each continually preaching against the other? And these great divisions divided, some of them into sub-divisions so many, and by lines so slight, that the ingenuity of man is baffled to discover them; and yet each of these sub-divisions, like the Jews, having no dealings with the Samaritans, viz.: the other sub-divisions, and divisions. Is this the "unity of the faith" which the Church is to arrive at? Is this fulfilling the Apostolic injunction, to keep, the "Unity of the Spirit in the bond of peace?" Is this "Obeying them that have the rule over the Church, remembering that they watch for souls?" Alas! no; it is a giving heed to "doctrines of devils," to "profane and old wives' fables;" it is the consequence of having "itching ears."

But it may be asked—Where is the True Church? Which is that from which schisms have been made? and who are the schismatics? She is not without her witnesses—her Missionaries have been, and are, in every land—her churches are numberless, and her people as the sand upon the sea shore. Her fathers have gone to their rest, through the fire and sword of pagans and sectaries, and their works will guide the earnest seeker in the path they trod. The King's highway of holiness, built up by the Holy Apostles and Prophets, under Christ their forerunner, is not difficult of discovery. Go ye and stand in the old paths, and ask for the old way, and it shall be shown you. "Peace are within its walls, and prosperity within its palaces." The beauty of our Lord God is upon it. Its gates stand open that all may enter. Its priests proclaim salvation to all; and as bidden by the Blessed Saviour, and believing His word, they "Go into all the world, disciplining all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost," knowing that "He will be with them unto the end of the world."

Never can Christianity conquer Satan, till Christ's people are one and indivisible. They may be in a hundred countries and speak a thousand different tongues, but one golden link can and must bind them all together ere the gates of hell utterly fall before it.

PHIL. ECC.

St. Paul's College, Palmyra.

To the Editor of The Churchman:

I last Summer visited St. Paul's College, at Palmyra, in the Diocese of Missouri. I have been requested to send to your paper some account of that Institution. My visit was short, but sufficiently long to excite my surprise that so much had been done in so short a time, and to give me sincere pleasure that it had been so well done, and with so little aid from abroad. The Institution, commenced less than seven years since, in a one-story log cabin, with eight boys, under the entire charge of the Rev. W. B. Corbin, its founder. It has been increasing yearly till it amounts to 90 pupils and six instructors.

Several new buildings have been erected, of brick and stone, of the most substantial kind. These are for the accommodation of the teachers and their families, school and recitation rooms, dining hall, kitchen, and sleeping halls. The nave and tower of a church, is in progress of completion. It is built of a fine white stone, and in a very pure style of gothic architecture. This they are building on their own grounds: but for the united use of the college and town. They hope, in a few years, to add transepts and a chancel.

Five things particularly interested me there, viz:—

First: That so much had been done, so well done, and, mostly, done by themselves. The beautiful domain of 50 acres, on which their buildings stand, is the most which they have ever received, in donation.

Second: That, though poor themselves, they have expended $1000 annually, for poor students.

Third: The hard-working and self-denying lives of their officers and teachers. They receive no salaries, and, generally, no more than their board!

Fourth: The manliness, healthfulness, simplicity, and the religiously-disposed state of the students.

Fifth: That the College is FREE FROM DEBT.

Such an Institution, and such men, ought to be helped; and we, Atlantic Churchmen, ought to help them.

W.

Boston, December 8th, 1854.

Grace Church, Williamsburgh.

To the Editor of the Churchman:

SIR:—With reference to my letter of last week, permit me further to say that several Ladies of the Episcopal Churches in Williamsburgh, convinced of the importance and urgency of the above enterprise, are actively employed with their needles, preparing for a Fair in its aid. I have just been informed that a Committee of the Ladies of this Mission will immediately address a Circular to the Ladies in the neighbouring Parishes, asking each for a small sum, that the work of the church may go forward. Will the Ladies to whom their Circular may be addressed, allow one who knows the embarrassment and urgency, as well as the importance of this promising Mission, to bespeak for it their kindest liberality. R.

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

XVII.

Security is nowhere; neither in Heaven nor in Paradise, much less in the world. In Heaven, angels fell from the divine presence; in Paradise, Adam fell from his place of pleasure; in the world, Judas fell from the school of our Saviour.—*S. Bern.*

By how much nearer Satan perceiveth the world to an end, by so much the more fiercely he troubleth it with persecution; that knowing himself is to be damned, he may get company in his damnation.—*Isidor. Lib.* 1, *de Summo Bono.*

Real holiness has love for its essence, humility for its clothing, the good of others as its employment.

Every man hath an heaven and an hell. Earth is the wicked man's heaven; his hell is to come. On the contrary, the godly have their hell upon earth, where they are vexed with temptations and afflictions, by Satan and his accomplices. Their heaven is above, in endless happiness. If it be ill with me on earth, it is well my torment is short and so easy. I will not be covetous to hope for two heavens.—*Bishop Hall.*

True joy is a solid, grave thing, and dwells more in the heart than the countenance, whereas, on the contrary, base and false joys are but superficial; skin deep, as we say; they are all in the face. The deepest streams are the stillest.—*Leighton.*

Man has a soul of vast desires,
He burns within with restless fires;
Toss'd to and fro, his passions fly
From vanity to vanity.

Great God! subdue this vicious thirst—
This love of vanity and dust;
Cure the vile fever of the mind,
And feed our souls with joys refined.

—*Fenelon.*

OPEN COUNCIL.

*** Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of th former, and of nature itself."—CLARENDON.

For the Churchman.

THE FORBIDDEN QUESTION.

MR. EDITOR: Your correspondent S. D., in your paper of Dec. 2, under the head of "The Question of Slavery," says: "It has been the *glory* of the Episcopal Church that in all the *bitter* contention of past years upon the subject of Slavery, she has kept aloof from it." So far as the Church has kept aloof from *bitter* contention, it is well; but your correspondent claims that a "merited compliment" has been paid it by Mr. Calhoun, for entirely excluding Slavery as a "subject of controversy" from conventions and periodicals. What *is* this "subject of controversy"? What is slavery? The lexicographers tell us it is "bondage; the state of entire subjection of one person to the will of another." Slavery involves the slave-trade, either foreign or domestic; and that is, "the *barbarous* and *wicked* business of purchasing men and women, transporting them to a distant country, and selling them for slaves."

Can this enormity be upheld and carried on openly in a Christian country, and can the Church of Christ fold her arms in indifference with regard to it? Can she refrain from bearing her earnest and solemn testimony against it? More than this, can she "glory" in keeping "aloof" from all controversy upon the subject, and boast of the wisdom of such a course? "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth, glory in this, that he understandeth and knoweth Me; that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. ix. 23, 24.

Will S. D. counsel the Church and *The Churchman* to disregard this admonition; and shall a periodical "Devoted to the United Interests of the Gospel and the Church," fail to rebuke the "barbarous and wicked business" of buying and selling human beings—men, women, and children? So long as God shall delight to "exercise loving-kindness, judgment, and righteousness, in the earth," the Church and its periodicals should take delight in calling upon all persons within the sphere of their influence to imitate so glorious an example; warning all who name the name of Christ, to depart from *all* iniquity.

Our Saviour, at the opening of his mission in Galilee, made the following annunciation: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach *deliverance* to the *captives*, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke iv. 18.

Such was the text which our Divine Master found in the book of the prophet Isaiah—such was the Gospel, the good news which Jesus Christ was sent to publish to the oppressed in the face of the oppressor. The household of faith, who professed great regard for the law and the prophets, thought no good could come from agitating such questions. They charged our Lord with all manner of evil designs—perverting the nation—dealing with the devil—disloyalty to Cæsar, and the union with the Romans;—and when the court declared him innocent of all their charges, "they were the more fierce, saying, He stirreth up the people, TEACHING throughout all Jewry, beginning from Galilee to this place." Here was the head and front of our Saviour's offence:—he preached the Gospel throughout the land—he proclaimed the glad tidings of great joy to all people, and taught the golden rule, that men should do to others as themselves should desire to be done by;—that God was no respecter of persons—that the servant was *as* his master, and that he who would be great should be the servant of all.

The Chief Priests, the Scribes and Pharisees, were not slow to perceive that under this state of moral discipline, this equity in self-government, extortion and oppression must cease. They were determined to destroy the effect of this teaching, and thought to accomplish it by putting the Teacher to an ignominious death. But the means they employed for this purpose were, by an overruling Providence, made instrumental in spreading the Gospel among the nations. Timid disciples became bold preachers, and persecutors became zealous apostles of Jesus Christ.

Paul, in his First Epistle to Timothy, the first Bishop of the Church of the Ephesians, after stating the objects of the law, and giving a list of murderers and other criminals, for whom it was made, adds: "for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious Gospel of the blessed God, which was committed to my trust."

This great "Apostle of Jesus Christ, by the commandment of God our Saviour," did not appear to apprehend any evil effects from the introduction of "the question of slavery" into the Church of the Ephesians, when he wrote this Epistle to the Bishop of that Church. He puts menstealers on the calendar with other felons, as transgressors against both the law and the gospel. He charges Timothy and the Elders of the Ephesian Church to be vigilant and faithful in guarding the Church against false teachers and false principles—against everything inconsistent with the gospel; to preach the Word in season and out of season; to "war a good warfare," in imitation of his own bright example. Not in "bitter contention;" not in wrath, anger, clamor, evil-speaking, or malice; these are all forbidden. But in kindness, meekness, and love; in faith and "a good conscience"; in the spirit of the gospel of Christ.

In the same spirit St. John addresses the seven churches in Asia, commending them for the Christian virtues they exhibit, and frankly rebuking all of them, save the Church in Philadelphia, for their short comings and their vices. The last he mentions is the Church of the Laodiceans, which he says is "lukewarm, and neither cold nor hot." This indifference to her Christian character, and ignorance of her true state, the Apostle censures severely; warns her to repent, and kindly invites her to return to her allegiance to her Saviour.

A discussion of the "question of slavery," in the spirit of gospel truth and charity, in conventions or periodicals, may, nay, must result in much good to the Church and to the world.

If articles written in *another* spirit, "bad in taste as in temper," have been published in *The Churchman*, would it not be as well and as easy to point out those faults, as to make general charges? If they are justly liable to such animadversion, they ought to be opposed and retracted. T.

For The Churchman.

THE MEMORIAL ONCE MORE.

I read the article of "C. F. C.," published in *The Churchman* of November 11, with great pleasure, and appreciate its spirit of kindness and candor. But I do believe that the question of a division of the Services in the Prayer Book is the most important subject embraced in the memorial. I am well aware that this division of services does not seem so necessary for large cities, as it is in towns and country places, where the members usually in attendance upon public worship are small, and where many of the congregation live at a distance from the church or place of worship. In these places it is found to be impossible to have the Morning Service at an earlier hour than 10 or 10 1-2 o'clock, and two services a day are all that will be attended by the same congregation. Now, the Morning Service on Sundays and other Holy days, embraces, when there is but these two services during the day, the Morning Prayer, with the Litany, the Ante-Communion Service, Prayer for Congress, sometimes other special prayers, &c., &c. This is too long; and the people often become wearied, the Clergyman hurried, and the solemnity of Divine Worship greatly abated by this over-taxing of nature. What is needed is, such a division as will avoid this evil. This necessity may be attained, without any curtailment of the Prayer Book. Let the Rubrics be so altered as to provide, that when there is but Morning and Evening Service in a church (except on Communion Days), the Ante-Communion Service, the Epistle and Gospel for the day shall be omitted. Each Parish, as it grows in numbers, will be prepared for three services each Sunday at least, and then nothing will be omitted. Indeed, it is very probable that now in many Parishes where they never have but two daily services, they could have three as well as not; but I fear that many of the Clergy would prefer to have only two, and to inflict a too long service in the forenoon upon the congregation, rather than to divide our services into three parts, and to have three services. Wherever this is the case, the responsibility of omitting on Sundays the Ante-Communion Service, &c., will rest upon the Clergyman, and I think this will place it in precisely the right quarter. My own little observation teaches me that, as things out West are now conducted, in regard to our Morning Service on Sundays, we are driving many people away from our Church, who would otherwise be of us, and with us. It seems to me also to be very essential to our own unity, that the Prayer Book should be observed alike in all places, leaving no discretion to the Clergy in its use, but the simple one—and this upon their own responsibility—as to whether it is practicable for them to have three services, instead of two. I am perfectly willing to leave this one question to them—to each—to be decided according to the circumstances. I am not fearful of the result.

The suggestion of "C. F. C.," as to having other shorter services for every day, reserving the Prayer Book Morning and Evening Service for Sundays and Holy days, deserves, in my opinion, great consideration; but it might not be advisable to get up a separate book, to be called a Companion to the Book of Common Prayer. I fear that it would soon be commonly known as the Little Prayer Book, and it would afford ample ground for new parties out of, if not in the Church, under the names of Big Prayer Book Churchmen, and of Little Prayer Book Churchmen. Indeed, I am not certain that the writer's suggestion contemplates a separate volume for these additional prayers and services; and though it may seem a small matter, yet I confess that I should greatly prefer but one volume, embracing all. And while upon this subject of our Prayer Book, I would, but with great distrust of my own opinion, venture to suggest a slight alteration in two of the prayers—I mean the one for the President of the United States and all others in authority, and the other in the Prayer for Congress. It has always seemed to me that in the first named we are made to pray for the health, prosperity, and long life of many of those in authority, who can, in these petitions, be scarcely worthy of our prayers in this direction. I am willing to pray that they may incline to the will of God, and to walk in His ways, and that they may have the grace of His Holy Spirit, but as to their long life and prosperity *in their sins*, and whether they be good or bad, I am not so certain. The Prayer for Congress seems to be a little objectionable in the fact that our Mother Church, when she framed her prayer for the High Court of Parliament, from which our prayer for Congress was taken, seemed to recognize the connection of Church and State; and in the petition that all their consultations might be directed and prospered to the "advancement of Thy Glory, the good of Thy Church, &c.," they were thinking of their dependence upon, and their connection with, the State. We here do not pray that Congress may legislate for the especial good, or particular advantage of our Church. We feel that we do not desire them to consider *our case* at all, and there is certainly nothing in the language of our Prayer for Congress which is at all objectionable. It is only the historical association. It is only our recollection of the meaning of the Church of England, when she composed this prayer, that seems to be objectionable to our position.

Permit me, in conclusion, to say that I believe the vitality resulting from the Catholic constitution of the Church, will assuredly control and modify all proposed amendments or changes which may be offered to the injury of this Church, during the discussion of the memorial; and I rejoice in the hope, that in the effort of our Church to extend her usefulness, and the blessings of the gospel to all sorts and conditions of men, she may be eminently successful. She will at least find out what is required of her beyond her present strength. If she finds herself so perfect as to need nothing, she may rejoice in her position. But if she yet lacketh any good thing attainable, why should she not strive to reach it? A. LAYMAN.

November 29, 1854.

THE PROPOSED DIOCESAN CHURCH AND EPISCOPAL RESIDENCE AT CHICAGO.

The Bishop of Illinois, in his address to the recent Diocesan Convention, thus alludes to his proposition for the erection of a Diocesan Church and Episcopal residence at Chicago. After detailing the success of his efforts last year in obtaining a valuable site, and the promise of large funds, and the subsequent defalcation of several of his supporters and proposed contributors, he says:—

But recently, another form of difficulty has arisen. The plan itself has been strongly assailed in two of our religious papers; and from notice in these papers, I learn that a pamphlet, said to be from "a Clergyman at the East," has elaborately opposed the whole project. This paper has been sent freely to members of the Diocese, but I have not myself been favoured with a copy. From all I have been able to read or hear on the subject, my own mind has undergone no change. The objections appear to me mainly founded on the possible abuse, and by far the greater portion of them, to rest on a conception of the plan and purpose—of my own sentiments and language in regard to it—so wide of the reality, as to allow me to concur in the weight of those alleged, without impeachment of the real project. To all scruples and objections I would attach respectful weight; and on any proper occasion, would be glad to meet them by any fuller explanation of the plan in its principles, or its present limited development; and to avail myself of counsel and direction in the permanent form of the government and other relations of such a church, supposing it to be erected. An Address like this is, however, no place for such an exposition or discussion. I did not feel, after the action taken so kindly by this body, that it would be respectful or proper for me to omit a record of the facts; but must reserve for freer communication, if need should arise, any further details or vindication of the plan. If it be open to the grave objections which have been alleged, and the portentous consequences can in any reason follow, which I think a morbid imagination more than a sound judgment have predicted,—then there would be found no one more ready than I should be, to resist such tendencies, and withdraw myself from schemes beneath which they might covertly skulk. I do not, cannot fear these latent evils, any more than my judgment can admit the more direct arguments which I have most respectfully weighed. Had no abrupt check been given, like that which has arisen, and which could hardly have been assumed without implying an ungenerous mistrust of honour and integrity, three years would have brought the work to witness for itself. The form of its permanent government, which has been purposely left unsettled in detail, would have been so wisely ordered by your counsel as to satisfy honest hearts, and leave them free to cheer, in loving confidence, *that* and all other of our Diocesan enterprises. I am bound thus to declare, that my own judgment has not altered—my own interest has not cooled—my own will is yet firm to act with my might, to create and to conduct a Free Church for the Diocese, where the bright succession of its chief pastors may ever have place to preach and minister the sacraments, and illustrate the Church's duty of instruction and charity. At the same time, I must also say in candor, that I am not prepared to press it on in strife—to set myself against the calm disapproval or honest doubts of the clergy, or influential laity; or, under any aspect, to permit it to divert me from full attention to the ordinary claims of the Diocese. As before in your ears, so now I utter what has been and will be my unvarying decision—"I shall prefer to guide myself in harmony with even the adverse sentence of the clergy and laity, rather than persevere in any enterprise uncheered by their judgment and sympathy."

FOR THE YOUNG.

CHRISTMAS EVERGREENS.

"Keep thy foot when thou goest into the house of God."

"Are you not going to the church this morning, Julia?" asked Mrs. Morton; "or, are your decorations completed for Christmas?"

"Oh, they are not nearly completed, mother," replied Julia, "it will take all the week to finish them."

"And are you so soon weary of your undertaking, my daughter? You have worked but two days; yet your cousins last year labored very diligently for a week or more. I am sorry you have so little perseverance now; it is quite unlike you generally."

"I am not tired of the labor, mother," said Julia, "I like it much; I love to be in the church at this beautiful and holy season, with the Christmas evergreens around me, speaking of immortal life and the undying glories of Christ's kingdom that we now celebrate; but—"

"But what, my dear; you look as if your mind was perplexed with something, and I have observed you were very thoughtful all last evening after your return home. What is it, my child?"

"Mother, do you think it is right for those who are in the church, and employed in dressing it, to pass the time in joking and frolicking, or any thing of that kind? You have taught me that the church is a sacred place, devoted to the worship of God, and it seems to me wicked for those who go there for any purpose, to behave otherwise than with sobriety and reverence."

"It is certainly highly improper, my dear," replied her mother; "I hope none of your friends have been guilty of lightness and mirth in God's house."

"Dear mother," said Julia, "I do not like to go there, because I do not think they behave in a suitable manner; and when I would not join with them, they laughed at me, and said I was but thirteen years old, and they were several years older, and that I need not set up to teach them; so please let me stay at home."

"What did they do that you did not like, Julia?"

"The day before yesterday they were in a great frolic, and Charlie Stewart opened the organ and played common songs, and they all sang them, the boys and girls together; and then John Perry went into the pulpit and pretended to preach a sermon, and used curious gestures, which made them all laugh, and made me feel very badly. Then, yesterday, the boys went out and brought in ice cream, and cakes, and candies, and variety of other things, and they all ate them, and had a great frolic over them; they offered them to me, but I refused them, and said I did not think it was proper to bring such things into church."

"I am *very* sorry, my dear, that they should be guilty of such conduct, and *very* glad that my child had the independence to do what she knew was right; and I should certainly object to your going again, even if you felt so disposed."

"Mother, last year, Mr. Wilder, the Rector of St. Paul's, requested that all the wreaths and letters should be made in a room near the church, and every thing prepared there that could be done, and then the men should take them to the church and put them up. He said it was almost impossible for a party of young people to sit several days and work together in the church, and maintain that quietness and sobriety which they should do in the sacred place, and so he preferred that the work should be done elsewhere. Do you not think that is a very good plan?"

"I think it is, my dear, if it is possible," replied her mother; "but it would often be very inconvenient and perhaps impossible. I would rather the young people would remember that they are in God's holy temple, that at its consecration it was separated from all unhallowed, ordinary, and common uses, and dedicated to God's service, for reading His holy Word, for celebrating His holy sacraments, for offering to His glorious majesty the sacrifice of prayer and thanksgiving. God's blessing will never be with those who profane His holy sanctuary. I am very sure if the parents of those young people knew of their conduct, they would feel much mortified, and would blame them much."

"Mother, I felt so badly about it," said Julia, "that I thought seriously of telling one of the wardens who came into church in the afternoon; but I did not like to."

"I am glad you did not, my dear," replied her mother; "a good example is the best way a young person can teach. You might have made ill friends by informing of them; but the silent influence of a good example cannot rouse unkind feelings, and is an eloquent teacher."

My young readers of the Magazine, the circumstances related in the above conversation are true; nor is this the only instance, I am grieved to say, of the like improper conduct which has fallen under my observation. Perhaps some of *you* have witnessed, or have been partakers of, a like desecration of God's holy temple, and had not the moral courage that Julia Morton displayed, in following the voice of conscience, rather than the example of her thoughtless companions.

Pause, and ask yourselves, Is it right? I have heard young people say, "All I go to dress the church for is to have a frolic." Let me say to such, "Then stay away for the future, for you injure yourselves and others, and disgrace Christ's holy Church, of which you are a member."

It is an honor and a privilege to be employed in any way in labouring for the Church of God, and it is, my young friends, so very little that it is in your power to do, that you should always joyfully and freely do it for Christ's sake. If your lives are spared to see another Christmas time, go up to the blessed sanctuary, not for the purpose of "having a good frolic" over the speaking evergreens, telling of undying life and the Saviour's advent, but "keep thy foot when thou goest into the house of God," and with hearts burning with love to the Incarnate Saviour, in grateful remembrance of His sacrifice for you, "beautify the place of His sanctuary" with "the fir tree, the pine tree, and the box together;" but do not forget the best service you can render Him, and that which He most loves, and without which all else is valueless in His sight, is the heart-felt adoration of your souls.—*Children's Magazine for December.*

A Beautiful Story.—The most beautiful and affecting incident associated with a shipwreck, is the following:—"The *Grosvenor*, an East Indiaman, homeward bound, goes ashore on the coast of Caffraria. It is resolved that the officers, passengers, and crew, in number, one hundred and thirty-five souls, shall endeavour to penetrate on foot, across trackless deserts infested by wild beasts and cruel savages, to the Dutch settlements at the Cape of Good Hope. With this forlorn object before them they finally separate into two parties, never more to meet on earth. There is a solitary child among the passengers, a little boy of seven years old, who has no relation there; and when the first party is moving away he cries after some member of it who has been kind to him. The crying of a child might be supposed to be a little thing to men in such great extremity; but it touches them, and he is immediately taken into that detachment—from which time forth this child is sublimely made a sacred charge. He is pushed on a little raft across broad rivers by the swimming sailors; they carry him by turns through the deep sand and long grass, he patiently walking at all other times; they share with him such putrid fish as they find to eat; they lie down and wait for him when the rough carpenter, who becomes his especial friend, lags behind. Beset by lions and tigers, by savages, by thirst and hunger, by death in a crowd of ghastly shades, they never—oh, Father of all mankind, Thy name be blessed for it!—forget this child. The captain stops exhausted, and his faithful coxswain goes back and is seen to set down by his side, and neither of the two shall be any more beheld until the great last day; but as the rest go on for their lives, they take the child with them. The carpenter dies of poisonous berries eat in starvation; and the steward, succeeding to the command of the party, succeeds to the sacred guardianship of the child. God knows all he does for the poor baby. He cheerfully carries him in his arms when he himself is weak and ill; how he feeds him when he himself is griped with want; how he folds his ragged jacket around him, lays his little warm face with a woman's tenderness upon his sunburnt breast, soothes him in his sufferings, sings to him as he limps along, unmindful of his own parched and bleeding feet. Divided for a few days from the rest, they dig a grave in the sand and bury their good friend the cooper—these two companions alone in the wilderness—and the time comes when they are both ill, and beg their wretched partners in despair, reduced and few in number now, to wait by them one day. They wait by them one day; they wait by them two days. On the morning of the third they move very softly about in making their preparations for the resumption of their journey, for the child is sleeping by the fire, and it is agreed with one consent that he shall not be disturbed until the last moment. The moment comes—the fire is dying—and the child is dead.

"His faithful friend, the steward, lingers but a little while behind him. His grief is great. He staggers on for a few days, lies down in the wilderness, and dies. But he shall be reunited in his immortal spirit—who can doubt it?—with the child, where he and the poor carpenter shall be raised up with the words, 'Insomuch as ye have done it unto the least of these, ye have done it unto me.'"—*National Intelligencer.*

The Little Child's Soliloquy.—Wish my mamma would please keep me warm. My little bare legs are very cold with these lace ruffles; they are not half so nice as black Jim's woolen stockings. Wish I had a little pair of warm rubbers; wish I had a long-sleeved apron, for my bare neck and arms; wish I might push my curls out of my eyes, or have them cut off. Wish my dress would stay upon my shoulders, and that it was not too nice for me to get on the floor and play nine-pins. Wish my mamma would go to walk with me sometimes, instead of Betty. Wish she would not promise me something "very nice," and then forget all about it. Wish she would answer my questions, and not always say, "don't bore me, Freddy." Wish when we go in the country, she wouldn't make me wear my gloves, lest I should "tan my hands." Wish she would not tell me that all the pretty flowers "will poison me;" wish I could tumble on the hay, and go into the barn and see how Dobbin eats his supper. Wish I was one of those little frisky pigs. Wish I could make pretty dirt pies. Wish there was not a bit of lace, or satin, or silk, in the world. Wish I knew what makes mamma look so smiling at aunt Emma's children (who come here in their papa's carriage,) and so very cross at my poor little cousins, whose mother works so hard and cries so much. Wish I knew what makes the clouds stay up in the sky, and where the stars go in the day time. Wish I could get over that high hill, where the bright sun is going down, and just touch it with my finger. Wish I did not keep thinking of things that puzzle me, when nobody will stop to tell me the reason for anything. If I ask Betty, she says, "don't be a fool, Master Freddy." I wonder if I am a fool? I wonder if Betty knows much herself? I wonder why mamma don't love her own little boy? I wonder, when I am grown a man, if I shall have to look so nice all the time, and be so tired of doing nothing?—*Olive Branch.*

ADVENT HYMN.

Word of God, the bright expression
Of the Father's hidden face:
Fount of love's unborn procession:
First of man's regenerate race.

Waiting where Thou comest, lowly
Thee we praise, and own Thee Lord,
The Almighty, the all-holy,
In a Virgin shrine ador'd.

Stooping down to earth from heaven,
Without motion Thou art here:
Heav'nly power to earth is given,
For Thyself art everywhere.

Earthly substance, Thy creation,
With Thyself Thou makest one:
Author of Divine Salvation,
Making new a world undone.

Word from God, the Everlasting,
Issuing inseparably:
At Whose mandate time came hasting
Through the still eternity:

Thou Thy presence manifestest,
Where of old Thy power was shown:
In created things Thou restest,
For we see these things alone.

Twofold mystery here appals us,
God in human from display'd:
Who of old from nothing calls us,
One of us Himself is made.

Earthly thought can ne'er inherit,
Heav'nly truth; nor man proclaim,—
How the omnipresent spirit
Something not Himself could frame:

And we only own our weakness,
When our dignity we tell:
How the mighty comes in meekness,
Thou, th' unchanged Emmanuel.

Thou didst call this changeful being
Out of nothing to arise:
Thou uphold'st it still, foreseeing
For its thirsty vanities.

Thou, Thine unchanged Self, suppliest
That alone which all require;
Rob'd with flesh, thou satisfiest
All creation's deep desire.

This Thy wondrous Presence hailing,
Worship we with watchful love,
Where, a Victim all-prevailing,
Thou dost plead in Heav'n above.

Now we watch for Thine appearing,
Offspring of the Virgin's womb:
Teach us to be loving, fearing,
Mindful of the bursting tomb.

Help us ever to adore Thee,
Looking to the Judgment-Throne,
That when all shall stand before Thee
Thou may'st claim us for Thine own. Amen.

M. A.

Oxford.

HEALTH OF THE CLERGY.

In an able English medical work, by James Mackness, M. D., entitled "Dysphonia Cleriorum, or Clergyman's Sore Throat," we find the following judicious and seasonable remarks:—

Attention to those means which will keep the body in a sound and healthy condition is not only of importance in reference to the affections of the vocal organs, but also to the exertion of mental faculties; for whenever the body is enfeebled the mind will also participate. Hence the younger Clergy, who, with their other laborious duties, have also necessarily much mental labour in the composition of their sermons, ought especially to guard against whatever will debilitate the body: bearing in mind that intimate relation which exists between body and mind, and that the slightest change in the condition of the former often produces an effect upon the mind, sometimes so sudden as even to seem miraculous. The body is the mind's palace; but darken its windows, and it is a prison. It is the mind's instrument: sharpened, it cuts keenly; blunted, it can only bruise and disfigure. It is the mind's reflection: if bright, it flashes day; if dull, it diffuses twilight. The mind is of immense value; to say all in one word, it is that which is capable of religion: but as its efficient manifestation in this life greatly depends upon the body, it is very important that this, its house, should be kept in due repair.

"There is no exercise," says a modern writer, "so natural to us, or in every respect so conducive to health as walking. It is the most perfect in which the human body can be employed; for by it every limb is put in motion, and the circulation of the blood is effectually carried on throughout the minutest veins and arteries of the system. Both the body and mind are enlivened by walking: and even when carried to an extreme it has often been found highly serviceable in nervous diseases. This salutary and most excellent exercise is in the power of everybody having the use of their limbs, and can be adapted, in degree and duration, to the various circumstances and wishes of each individual."

Next to the amount of exercise, the time of taking it has to be determined. This should not be immediately after a meal, neither is it desirable to arrange the walk so as to have no interval of rest before a meal; as, on the one hand, the body is unfit for exercise during the first process of digestion, and, on the other hand, fatigue is likely to interfere with the performance of that function. Neither should the time of exercise be deferred till late in the day, especially in Winter, as thereby the frame is deprived of the full influence of the sunlight, which is a powerful agent in the maintenance and restoration of health. The pale complexions of too many of our young Clergy betray a want of out-door exercise and adequate exposure to the sun's invigorating rays. The "pale cast of thought" is no necessary index of mental vigour: it fails to fulfill the requirement "mens sana in corpore sano." Whatever debilitates the system deteriorates the quality of the blood sent to the brain, and this has a real influence in impairing the judgment and diminishing the power of estimating objects at their true value. The pallid countenance is often a sign of this deterioration.

Mental labour within due bounds is not incompatible with health: on the contrary, a vigorous but not excessive exercise of the intellect is conducive to the health of the body; and when this is warmed and regulated by the influence of right and kindly feelings, and due regard is also paid to the requirements of the body, the physical organism is maintained in its highest state of efficiency.

The young Clergyman who is confined in his study six days out of seven, and whose walks are often merely a hurrying from one sick room to another, leads a life really akin to that of the artisan of our manufacturing districts, and his complexion equally undergoes what has been aptly called the process of etiolation. This result, however, most frequently takes place in cities and populous towns, as in the rural parishes the routine of ministerial visits generally involves a considerable portion of walking or riding exercise, and the hardworking Curate is only second in this respect to the village surgeon.

One of the most successful means of fortifying the body against cold will be found (as has been already said) in the use of cold water in sponging, and cold bathing. The cold sponging should be persevered in at all seasons of the year, and practiced immediately on rising from bed. Some persons find cold effusion, by means of a large towel dipped in cold water, wrapped round the person, and then replaced by a thoroughly dry towel, a preferable method to sponging, especially for those parts of the body not easily reached by the hand. In either case the surface should be rubbed well dry with a coarse towel. The body will, by the use of cold water in sufficient quantity, be in a great measure hardened against those atmospheric changes to which all must be subject who live in a climate so variable as that of England. To the morning sponging may be added bathing the throat and upper part of the chest with cold water once or twice in the day.

Daily exercise in the open air in all weathers, is another great means of rendering the body insensible to cold. Persons should *go out comfortably warm*, not with cold feet and chilled surfaces, as is sometimes foolishly done, under the notion of not feeling the difference so much. When thus chilled, the body is *much less*, instead of *more*, capable of facing the external cold without suffering from it. When the weather is cold or damp, the person should be well wrapped up and keep moving briskly, not sauntering or standing still, still less sitting down in damp garments or wet shoes. These outer wraps should be taken off as quickly as possible after coming in.

The use of tobacco and snuff is doubtless highly injurious to the voice, and therefore should be carefully avoided. The former acts as a stimulus, which, applied to the air-passages, excites congestion in the mucous membrane.

The Importance of our Words.—It would seem, indeed, as if what is most wanted among Christians generally, is a real sense and consideration of the importance of their words. The common fault among those who are at all rightly disposed is simply carelessness and thoughtlessness about their talking. I put aside, of course, such evident sins as swearing, abusive language, unclean words and talking, and the saying what is untrue, knowing it to be untrue. These are so plainly sins, that persons who at all "seem to be religious," unless their consciences are quite darkened, cannot indulge in them without knowing it. What we have need to guard such persons against is carelessness in their talking, which leads them to waste their own time and that of others by mere useless talk, not at all considering that conversation, without being on grave, and what are called religious subjects, may yet be improving, and, it may be, edifying. Or, again (which is worse than mere waste of time, but is very likely to follow from inconsiderate talking), the saying things which you are not sure are true, exaggerating them, representing them unfairly, and in your own way of viewing them; not as they are really, and as they are seen to be by the eye of Almighty God; and again, evil-speaking, telling tales, revealing secrets (of which the text speaks), repeating what may be quite true, but what is injurious to others, what hurts their good character, or may make mischief, and separate friends; all these are faults which people are very apt to fall into almost without knowing it, merely from talking without consideration.

Let a person only remember this before he goes into the company of others, *and from time to time when he is in company*, or any ways thrown into society and conversation with them; let him recall to mind some text of Scripture which may make him think that God hears what he is saying, and that all that he says he shall have to give account of. This need not make any one over-scrupulous, or stiff and restrained in society, but only careful to avoid what is wrong, and studious to turn his conversation toward what is good and useful. And there are a few hints which may be of service to any one who wishes to do right in this respect.

The first is, to be occasionally silent; in order to check our disposition to be always talking, and to recollect ourselves, that we may not be hurried away by excitement and lose our self-command.

Another good rule is to be considerate in endeavouring to turn our conversation to useful subjects. Of course one use of conversation is to refresh ourselves, and for relaxation, and therefore it is by no means necessary that we should always be speaking on grave subjects, or such as require much application of mind; but it is quite easy to talk on points in which we may do good to others or receive good from them, which at the same time it will be a refreshment to us to talk of.

But, thirdly, let us lay down this rule strictly, that we avoid what we feel to be wrong in our conversation; whether our conversation be useful to others or not, let us at all events take care that it does them no harm; that it stimulates no evil passions, encourages them in nothing which is wrong in conduct or principle; that it does not tend to set persons at variance with each other, or to hurt the good character of any.—*From "Sermons for the Seasons."*

WHAT IS TO BE DONE FOR THE MASSES?

What then is to be done for the masses? It is not, we think, difficult to find an answer. But it is difficult to find the means of carrying that answer into practical effect. The masses must be provided with sent pastors, and with free churches. We say, with sent pastors, not with sent preachers, not with sent missionaries, as distinguished from pastors. Our new missionary stations must be regarded as permanent, not as the beginning of self-supporting congregations. The missionary must begin by preaching, but he must also begin by pastoral visiting. He must, moreover, be content to begin with the very lowest class, and gain access to their hearts by ministering to their bodily wants. Christianity began at the bottom of the social scale, and worked upward. The revival of true Christianity, for it is of that we are treating, must do the same thing. Experience has shown, that it will not work downward, from "good society," cushioned pews, and polished sermons. Perhaps because these things are no parts of true Christianity; perhaps because they, or at least some of them, are inconsistent with true Christianity.

The missionary must address himself to the masses, and chiefly to that part of them which is lowest in the social scale. To the poor the Gospel must be preached. To this every one agrees, and some are willing to pay something for missionaries to do this part of the work. But what is to be done with the converts. We believe, that not a few persons will be ready to answer, send them to the Methodist meetings. Not a few persons believe that Methodism is the best religion for the poor. One great cause of the prevalence of this opinion is, that Methodism provides her ministrations for the poor, without any demand upon the purses of those unconnected with her. Another is, that men erroneously suppose that Methodism is a stricter religion than that of the Church, and, therefore, better adapted to keep people in order. They prefer the Church for themselves; because they desire to take certain liberties of life, which, as they are commonly indulged in by Church people, they fancy not inconsistent with Church principles. Yet another reason is, that they desire to be of a different religion from their poorer neighbours. But whatever be the grounds of the notion, it is an un-Christian notion. There is but one truth, one Christianity. If that be Methodism, then we all ought to be Methodists; if it be the Church system, then the poor ought to be in the Church. Moreover, let such persons remember, that there can be no greater social danger, than that the poor should be of one religion, and the rich of another. It will not then answer, that the Church missionary should send his converts to the Methodist meetings. What is he to do with them?

He cannot send them to the pew churches, or to self-supporting congregations of any sort; for they are not able to contribute their share of the expenditure. There remains only one course. They must be collected into congregations worshipping in free churches. But when they are so collected, they must have a pastor. The church being free, there can be no pew-rents to provide for his subsistence. The parishoners being poor, there can be no sufficient subscription for that purpose. It follows, that the pastor of the free church, like the missionary who collected the congregation, must be supported from without. He cannot be a called minister, paid by his people who have called him; he must, then, if he exist at all, be a sent minister, supported by those to whom he does not minister. Moreover, the church in which he officiates must be built and maintained by those who do not look to participate in its use. The whole establishment, in all its parts, must be the work of that Christian charity which loveth its neighbour as itself.

It may be asked; Are the persons who are to worship in the free church, and enjoy the ministrations of the free pastor, to pay nothing? Two remarks are sure to be made. One, that people value most, that for which they pay. The other, that Americans are too proud to attend a place of worship which is supported by charity. We answer, that the people who worship in the free church, and enjoy the ministrations of the free pastor, ought to pay, and must pay, as much in proportion to their means as any other persons whatever. But they are not to pay for the ministration of the Gospel. They are to pay for the propagation of the Gospel. This, in a few words, marks the distinction between the prevailing principle and the true principle. The one purchases, that which, by its nature, is both inestimable and free, for a vile price; the other contributes of its substance to the carrying on the work of the Lord, and thus watering, is itself watered in turn.—*True Catholic for December.*

ON DISUNION IN THE CHURCH.

[From the Bishop of Oxford's recent Charge to his Clergy.]

Let me for a moment illustrate my meaning by an outline sketch of what appeared to me to be the relation between the two chief schools of thought now within the Church.

The one arose from a most blessed revival of earnest personal faith in Christ, which led those whom it possessed to protest with all the energy of truth against the system which had too often taught men to be well-satisfied with mere decency and earthly morality, provided they had been baptized and continued members of the visible Church. The truth given to these teachers to maintain—and nobly in their early days they maintained it—was the need of the renewal of each individual soul, and of the gift to it of a true living faith in Christ through God's spiritual working on it before it could be saved. But every truth, taken singly, is in danger of leading men into error, and the danger accompanying this revival was, that men's minds should be fixed so exclusively on the energetic working of God's spirit on the individual soul which he renewed unto salvation, that the great truth of the especial presence of God—the Holy Ghost—personally with the Church of Christ, and all the other truths which flow from this, such as the grace of Sacraments and the responsibility and blessedness of membership in the Church, should be lost sight of, and that men should grow to think of that grace as really only personal. When the members of these different schools of thought contemplate each other, the one charges the other with encouraging a lifeless formality, the other with denying the grace of Sacraments and the Church's hidden life. Yet surely there is for every member of the Church a true point of concord in the common meeting place in their respective truths. Surely, if, instead of casting on each other reproaches of infidelity, we, without compromising one iota of our conscientious belief, recognize the truth of the other, and then use all our efforts to convey to them our own, we should have found out that master secret of Christ's blessed Gospel—how, indeed, while we love the brethren, to contend earnestly for the faith once delivered to the saints—how, indeed, to speak the truth in love.

And take a matter of practice, in which the same difference of opinion is expressed and found, I mean the conduct of our Public Services. On the one hand there is a tendency to multiply their number, and add to them as much of outward beauty and of music and chanting as the ritual of the Church allows. On the other hand there is a strong tendency to resist all such Services as innovations; to maintain stiffly—perhaps, I might say, coldly—what is sometimes called the simplicity of our Protestant worship; to banish all that can appeal to the eye, the ear, or natural taste; to keep it as strictly as possible to reading God's Word, to preaching its great truths, and to a distinct utterance of prescribed words of prayer and praise upon absolutely prescribed occasions. Now, from this diversity of practice there is too apt to grow up estrangement and bitterness of feeling, mutual suspicion, and mutual reproach. It is easy, on one side, to point to particular parts of our ritual as savouring of the Popish mass-book—to impute to it an undervaluing of devotion, to charge it with reducing our religion to the intellectual admission of certain truths, and to show by the undoubted example of others how much the scheme of religion tends at no distant period to the disregard of these truths, which were first idolized, while it conducts the worshipper by the downward step of less frequent prayer, less venerated Sacraments, and a colder and more intellectual worship, to a cheerless and misty heresy. On the other hand, it is easy to brand as non-essential the admission of all objects of the senses into the worship of God, to show how spiritual worship may degenerate into the gorgeous solemnity of the Papacy.

But are these reproaches with all their embitterments of party strife just, charitable, or necessary? Is there not a meeting point where all members of our communion, both sections of our Church, may rest without any sacrifice of that which they deem the more excellent way, and while for themselves they continue their own mode, to sincerely respect in each other the true principle which leads them to an allowed variety of practice and maintain with them the relations of brotherly concord? I have no doubt there is, and that it lies not in any formal adjustment, or the universal practice of any fixed number of Services or amount of ritualistic development; for to these our Church leaves us a wide liberty on either side, and provided this liberty be not exceeded, and that the feelings and habits of the body of worshippers in our Churches are tenderly regarded before any changes are made, neither party has any right to impute evil to the other. But for the point of unity we must go further than the mere absence of these mutual reproaches, and we must find it first in being willing to admit the danger which, from man's infirmity, must beset our own practice; secondly, in being equally ready to allow the truth which leads those whose practice differs from our own to prefer it; and above all, in fixing more steadily our view on that object of every faithful Minister—the true conversion to God and building up in the faith of Christ of the souls which He has redeemed. The safeguard from these opposite dangers is to be found in a higher value for the common truth, that our ministry is vain unless through it, as God's instrument, souls are renewed to Him; and in acting upon this conviction we shall, even with allowed diversity of action, find unity of soul with our brethren. The most developed ritual and frequent Services will lose their danger, and even their suspicion, if those who conduct them are full of burning desire to save souls in the simple Gospel way of justification by faith in Christ crucified; and Services of the plainest simplicity will be kept free from chill if they are full of love, and performed by a ministry which is spending itself in a patient desire to bring souls to God.

AN AMERICAN METHODIST IN AN ENGLISH CATHEDRAL.

The following appears in the *Western Episcopalian*, as conveying the impressions of an eminent Methodist, "President Thompson," in visiting Westminster Abbey:—

I entered one week day accompanied by a friend, a little before three o'clock in the afternoon. Passing through the general entrance, on the East side of the south transept, we found ourselves in "Poet's Corner." My eye was at once riveted to the monuments of the distinguished dead—as Chaucer, Spenser, Dryden, Milton, Shakespeare, Prior, Addison, etc. Near by was the monument of Dr. Isaac Barrow. There was one conspicuous, which I did not look for—that of Wilberforce; and one missing which I did look for—that of Bacon. How important is moral character in the estimation of the British nation! While we were looking at the monuments of this end of the church, a bell rung for worship; moving to the center of the transept, which is filled with seats, to which the humblest beggar has an equal right with the proudest princes, I sat down among respectable worshippers, just as the priests with the "Parvi Clerici," or the chorister of boys, all arrayed in their ecclesiastical vestments, took their seats in the richly-carved stalls of the choir, and the grand organ sounded its admonitory notes. A Prayer-book was before me, and I opened it devoutly; the service was intoned; had I known nothing of the language I should have been charmed, for it was delicious music from the beginning to the close. Never before had I heard the choral service. As it proceeded my feelings overcame me. Think of my situation and you will forgive me. Here I was, in the center of the transept of the largest Gothic ecclesiastical structure of Great Britain; just before me, in full view, were the choir, the organ, the lofty nave, and the great West window; behind me were the seven chapels, and on each side the great windows of the transepts, with their gorgeously-painted glass; around and beneath were the monuments of the mighty dead; while everything to which my eye could turn was associated with the history of the past. Here Druids have offered their bloody sacrifices; here a long line of priests and abbots have lived and died; here the kings and queens of Great Britain, from Edward the Confessor to Queen Victoria, have been crowned; here too, from the days of Henry III to those of George II they have been entombed. To this altar Eastern princes have brought their incense as to the Saviour's cradle, and crusaders have consecrated their victorious awards; and from it have carried the tidings of peace to distant mountains. The gorgeous building, the solemn associations, the monuments of the dead, the multitude of the living, the chants of the choir, the notes of the organ, and the grand current of the liturgical thought on which my soul was willingly borne, were too much for me. I seemed to sit in the mouth of the world's sepulchre, while the reanimated dead were chanting themselves up to the resurrection morning. The tears stole down my cheeks, and but for a strong effort of my will I might have fainted. After the last amen had been uttered I arose, thanking in my heart the British Government for ordaining such a service for the stranger.

Sagacity of the Elephant.—"We passed an elephant working on the road; and it was most interesting to watch the half-reasoning brute; he was tearing out large roots from the ground by means of a chain and hook, fastened round his neck with a species of collar. He pulled like a man, or rather like a number of men, with a succession of steady hauls, throwing his whole weight into it, and almost going down on his knees, turning round every now and then to see what progress he was making. Really the instinct displayed by the elephant in its domesticated state is little short of reason in its fullest sense. There is no doubt they do think, and also act upon experience and memory, and their capacity seems to increase in an extraordinary degree from their intercourse with man. The remarkable nicety and trouble they take in squaring and arranging the blocks of hewn stone when building a bridge is incredible, unless seen; they place them with as much skill as any mason, and will return two or three times to give the finishing touches when they think the work is not quite perfect. They retire a few yards and consider what they have effected, and you almost fancy you can detect them turning their sagacious old noddles on one side, and shutting one eye in a knowing manner, to detect any irregularity in the arrrangement."—*The Bungalow and the Tent*, by E. Sullivan.

HEBDOMADARY.

Saturday, December 16.—*O, Sapientia.*—This holyday is so named from the words in the beginning of the Greater Antiphons, as they are called, which are sung at the *Magnificat* at Vespers, in the Roman Church; and the English Church still retains the name in her Calendar for this day, the day on which it was sung in England in ancient times. The words of the Antiphon are, "*O, Sapientia, quæ ex ore Altissimi prodiisti attingens a fine usque ad finem fortiter, suaviter que disponens omnia: veni ad docendum nos viam prudentiæ.*" "O, Wisdom, who comest out of the mouth of the Most High, reaching from the one end to the other mightily, in sweetly ordering all things, come and teach us the way of understanding."

Sunday, Dec. 17.—*Third Sunday in Advent.*—The collect is one in close keeping with the season. As, at His first coming, Christ sent His messenger to prepare His way before Him; so it is prayed, that the ministers and stewards of His mysteries may so prepare the way, that at His second coming to judge the world, we may be found an acceptable people in His sight.

Wednesday, Dec. 20.—This day, and the Friday and Saturday following, are Ember Days. The design of the Church in their appointment is to call her members, by prayer and fasting, to invoke the Divine aid and blessing in the choice and commission of Ministers of the Gospel—the Sunday following being one of the stated times of ordination in the Church.

Thursday, Dec. 21.—*Feast of St. Thomas, Apostle and Martyr.*—This Apostle was also called Didymus—a Greek or Syriac translation of his Hebrew name, Thomas, which signifies a twin. It is supposed that he was a Gallilean, and a fisherman. He is first mentioned in Scripture as one of the Twelve Apostles. He it was that said to his fellow disciples, when Jesus proposed to go to Judea where Lazarus was sick, "let us also go, that we may die with him"—an expression which, it has been remarked, indicated the strong feeling and impulse by which he was influenced. At the Last Supper, it was Thomas who, by his remark that they, the disciples, did not know the way, elicited that wonderful reply of the Saviour, "I am the way, the truth, and the life; no man cometh unto the Father but by me." He it was, too, who disbelieved the resurrection of our Lord, or His presence among them, until he had seen the print of the nails in His hands, and thrust his hand into His side, and who, when he had been thus convinced, elicited that remarkable admonition for his want of faith—"Thomas, because thou hast seen, thou hast believed: blessed are they who have not seen, and yet have believed." It is this characteristic of doubtfulness which the Church has adopted as her principal lesson for her children this day. Thomas continued with his Divine Master during His brief sojourn on earth; and after the descent of the Holy Ghost on the Apostles, he went to Christianize Parthia. After much successful missionary exertion in the East, he was martyred, on the scene of his labours, at Meliapor.

THE CHURCHMAN.

NEW YORK, DECEMBER 16, 1854.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTES OF THE WEEK.

—It will be seen by our Church Intelligence, that the lately vacant diocese of Rhode Island is at length duly supplied with a Chief Pastor. The consecration of Dr. Clark is justly regarded as an auspicious event; and the importance attached to it was evidenced by the unusual number of Bishops and Clergy present on the interesting and solemn occasion. Our Church is thus once more in a compact, and, may we not trust, a hopeful state, as respects her Episcopacy; while there are cheering signs, on every hand, of her vitality and her progress. Let it never be forgotten, that there is no greater element of *strength* than *union;* and there is no duty more incumbent on us all, at the present conjuncture, than to maintain union and concord, by as strict an adherence as possible to the principles and precepts of the Church. These are set forth, for the direction and guidance of us all, with a degree of plainness and force which bind upon us an obligation it is not possible to escape from; and any dereliction or deviation—from whatever cause—is sure to have a weakening and distracting, and therefore a mischievous influence, upon the Church's interests.

—We would again say a word or two in this place respecting the "Association for Improving the Condition of the Poor." Let it be understood, however, that we do so independently of all ecclesiastical considerations. It is not a Church Institution—it is not a religious institution at all: though it does carry out a great religious principle—that of doing good, in a temporal sense, to the indigent and the destitute. It goes, indirectly at least, even further than this. "It has endeavoured," says the Report, "not less by the influence of sacred than secular motives, to rectify what was wrong in individual character, and to subordinate all to the rightful supremacy of Christianity." How it has so endeavoured, we stop not now to inquire. The emergency is too pressing for its philanthropic efforts to be persevered in with augmented force, to admit of such an enquiry at such a moment. "The work," as its Report but too truly states, "is vast, complex, and difficult. To visit from time to time all the abodes of want in a population of 650,000 souls—to discriminate between honest poverty and imposture—to elevate and not debase by relief—to arrest the vagrant—reclaim the intemperate—sympathize with the suffering—counsel the erring—stimulate the indolent—give work to the idle—thrift to the thriftless—cleanliness to the filthy—instruction to the ignorant—and moral and industrial training to the young;—to make, in short, all influences—sanitary, social, physical, and moral—subservient to the elevation of the lowest and most unmanageable classes, is an undertaking of all others, one of the most arduous and difficult. And though the results of such labors admit of no statistical exhibit, yet it is undeniable, that in all the respects indicated, good in a greater or less degree has been accomplished." At such a time as the present, then, an Association like this has no ordinary claims on public support. We might point to an article in a subsequent column to enforce the appeal. But our citizens, we are persuaded, only need to be made fully aware of the urgency of the case, to render, cheerfully and promptly, the extra amount of aid now so indispensably necessary.

The *Courier and Enquirer* makes a long and elaborate, though lame and impotent attempt, to justify its praise of the pseudo-liberality of those who, differing widely in religious doctrine and discipline, can yet affect to regard one another as though they were equally and all alike in the right. Our contemporary, as is usual with such religious indifferentists, rings the changes loudly on such clap-trap phrases, on the one hand, as "enlarged Christian love"—"broad catholic Christianity"—and "Christian virtue wherever it may be found;" and, on the other, such as "sectarian feuds"—"virulence of the *odium theologicum*"—"proscriptive feeling which only needs the aid of secular power to become persecutive"—and the implied bigotry of "sectarian training and predilection." All this, however, is but as chaff before the wind of that TRUTH which is ONE, and which no overweening liberalism, no hankering after being all things to all men, no yielding to a false peace, no mere courtesy or sociability, must ever be allowed either to subdivide or fritter away. If our Church is really what she professes to be, then are all the sectarians of Albany, who addressed such "flattering" words of admiration and gratulation to Bishop Potter, in her eyes and his, schismatics; and if schism be a sin, as the Bible says it is, and against which our Prayer Book teaches us to pray that we may be delivered, then are adulations addressed from such a quarter to a Bishop of the Church, not only most inconsistent, but most suspicious—addressed to him, too, not as a private citizen, but in his sacerdotal character, for which, if they be honest, and true to their own principles, they can have no real respect. Indeed they only condemn themselves by such professions; for if they be sincere, why then do they separate from the "Body of Christ," with their Bible before them, which declares "there must be no schism in that Body?" If, only for the sake of mere civility or complaisance, they are dissembling in their smooth speech, what are we to think of conduct so hollow and insincere?

Well is it to remember our Lord's admonition—"Woe unto you when all men speak well of you." And they who are most faithful to the obligations of their religion and their Church, must make up their minds, rather to "have their names cast out as evil"—as "narrow-minded," "intolerant," "bigoted," and "persecutive"—than to be flattered and bepraised by those, who yet in heart and life, religiously considered, are estranged from, and at variance with, them—as they who addressed to Bishop Potter, what our contemporary calls so "flattering a letter," undoubtedly are.

All this, however, we are afraid, will be quite thrown away upon our contemporary, with what he calls his "broad Catholic Christianity"—which is a sort of anythingarianism, always very popular, we dare say, and often very convenient, and sometimes very profitable; but than which nothing is more destructive of all true and vital religion, more insidious against integrity, or more conducive to infidelity.

Our Note last week upon the inauguration at Columbia College of its new Professor of Chemistry, as "the completion of its triumph over the insidious attempt to introduce an heretical religious element into the academical system of a Christian institution," appears also to have displeased the liberal and latudinarian, but too susceptible and irascible *Courier*. Our contemporary, however, only tells us what we know already, when he intimates that he and his anythingarian school are only enamoured of *that* "Christianity" which considers one faith as true as another—or no faith at all as quite as good as the most scriptural, and the most devoted.

"For words of faith let senseless bigots fight."

This is virtually his idea—this is really his sentiment,—and this in the face of that divine precept of Christ's Apostle, which requires us to "*contend earnestly* for the faith once delivered to the Saints." Yet is *he*, we are asked to believe, a Christian and a Churchman as orthodox as he is liberal; while *we*, he declares, "repudiate that Christianity which can extend the hand of Christian brotherhood to men eminent for the Christian purity of their lives and the benevolence of their hearts, although they may happen to minister or to worship as members of other denominations of Christians." Why, the heathen were many of them eminent for a certain purity of life and benevolence of heart. But they knew nothing of Christianity. And if one who, notwithstanding all that the world calls "purity" and "benevolence," is yet an unbeliever in Christ as revealed to us in the Gospel, and thereby a setter-at-naught of the chief corner-stone of the Christian dispensation, is to be admitted into a Christian institution, as the teacher to ingenuous youth of sciences through which rank infidelity and disdain may so easily be insinuated—all we can say is, that they who had allowed such an outrage would have been guilty of the breach of a most sacred obligation, which no mawkish liberality, no plausible prating about "Christian brotherhood," or "purity of life," or "benevolence of heart," would ever have excused. Our contemporary, as the advocate of any thing so unrighteous and so pernicious, affords the strongest possible proof of his own indifference as a Christian, as well as insincerity as a Churchman, and therefore of his utter incapacity to treat of such subjects either in a Christian or a Catholic spirit.

There is, it seems, a "Forbidden Question" in our category of Church topics, though it is one which involves the very essence of the Gospel, and which includes a fundamental principle of the Church of Christ. We certainly had no wish to obtrude this question, however reluctant to be a party to the crying of "peace, when there is no peace,"—as assuredly no true peace can there ever be where a wrong is compromised, or where an iniquity is connived at. It has been forced upon us, however, by those who sanction that iniquity, and cannot endure its condemnation. But the influence of its truth is irresistible. The article we have felt constrained, as honest and independent journalists, to publish in our present columns upon this "Forbidden Question," may be—nay, we know, *will* be—unpalatable to many, who delude themselves with the idea that Slavery, and all its abominations, can be reconciled with the spirit of the Gospel, and the principles of the Church; but we cannot help it. We have a duty to discharge to the Church; and the Question at issue is one that enters intimately into that "Truth," of which it is divinely declared that the Church is "the pillar and ground." We might plead, also, that we owe a duty to ourselves. But that would bear no comparison with the other, and higher obligation, to which we trust we shall always render an undaunted fealty, come what may.

THE CHURCH AND THE MASSES.

We have copied into another part of this sheet, from that sound and able periodical, the *True Catholic*, a portion of an admirable—and admirable because truthful article—on the subject of the Church's duty to the masses of our fellow citizens: a duty which, we quite agree with the talented and earnest-minded writer, is, under the present state of things, most deplorably neglected. And we make the less scruple about taking up the subject in this place, when we find a publication speaking out upon it so boldly and so forcibly, which is edited, as its title-page tells us, by one who has secured the approbation therein of the Bishop of his diocese, and who evinces, along with learning and talent, so many of the highest characterictics of devoted Churchmanship. It is a subject of immense importance, both to the Church and to society at large. It involves the discharge of duties which at present are virtually, though not perhaps intentionally, overlooked. The system in operation passes much too high over the heads of the poor. That it "does good, notwithstanding its many and great defects," *we* are not disposed to deny, any more than the writer of the article in question. But we also quite agree with him, that "*it has* great defects," and that "the greatest is, that it makes no provision for the masses."

That this most serious defect may be remedied, two points are insisted upon—"The masses must be provided with sent pastors, and with free churches." These pastors must go among them—must live among them—must labour among them; that they may not be as sheep having no shepherd, but that each flock of them may be looked after by one who "careth for the sheep," and who will daily lead them into the fold of the Church, that must be placed in their midst, there to nurture them as in "the green pastures," and beside "the still waters" of the Gospel. This is the kind of Missionary work which is needed all around. And the Missionary, it is well observed, "must begin by preaching; but he must also begin by pastoral visiting. He must, moreover, be content to begin with the lowest class, and gain access to their hearts by ministering to their bodily wants. Christianity began at the bottom of the social scale, and worked upward. The revival of true Christianity, for it is of that we are treating, must do the same thing. Experience has shown, that it will not work downward, from 'good society,' cushioned pews, and polished sermons." No—assuredly it will not so work. It were not only beginning at the wrong end, but it were doing it altogether in the wrong way. The poor must ever have a Church's first regard, if the Church is to do the work assigned to it by Him who is the Divine Head of the Universal Church. "Feed My sheep—feed My lambs;" and the poor are, first and above all, the lambs of CHRIST'S fold. *Feed* them, the poor and blind and naked, with the bread of life—not pander to the rich in their "cushioned pews"—not tickle the ear with "polished sermons."

Now the Church is especially adapted for this—it would not be what it is, indeed, if it were not. "To the poor the gospel must be preached;" and to the Church this duty is solemnly committed. Her system, in its integrity, is one which, while it is good for the rich, appeals forcibly to the prejudices and sympathies of the poor. But then it must be carried out under a sense of this sometimes unpalatable truth—that Christianity is a religion of visible self-denial and actual devotedness, and which willingly takes on itself the sorrows and sufferings, which to the masses are inevitable, lightening their distress by its own pain and privation. "Bear one another's burdens, and so fulfill the law of CHRIST." It must not be presented as that unreal, that feeble, fragile thing, which it too often is made—shut up in "cushioned pews," in libraries and parlours; but it must go forth among the masses, sanctifying them by its holy influences—making them both the receivers, collectors, and distributers of its bounties; thus daring to assert its claims to inherit the earth, and constraining cities and communities to yield to its obligations, and submit to its control. The Church once—to quote the words of an eloquent description of her power in another age and country—"She once provided homes and forms of operation for the heroic virtues, and lofty aims and firm resolves, making their torrents flow in the manifold channels of mercy, instead of suffering them to waste the land with a baleful magnificence. She once gave names, and methods, and ancient sanction, and solemn order, and venerable holiness, and every quality men love and obey, to the pious bearers of spiritual aid to the ignorant and the poor. She once did so combine these works of benevolence, with other holy employments, with frequent daily prayer, and oft-heard choral praise, that the social acts of temporal and ghostly belief seemed no separate adventitious work, no petty craft of artificial goodness, no capricious adventure or trick of interference, but rather flowing from a something holy, natural, and complete in all its parts. She once had officers, and employment for all; that all, however humble in rank, or wealth, or mental culture, might be personally interested in the Church's work."* And why may she not be so adapted as to do all this in our own day, and in our own land? What is there to hinder her, but the neglect of those means and appliances—with GOD'S blessing thereon—which aforetime, and amid perhaps fewer facilities, enabled her to exert her powerful influence, and to bestow her common blessing?

As one practical means of bringing the masses into the "one fold," of the "One Shepherd," we cordially concur with our respected contemporary of the *True Catholic*, that "they must be collected into congregations worshipping in free churches," and that "when they are so collected they must have a pastor." But we must take exception to the mode in which it is suggested this must be carried out. For it is not on any account desirable that these congregations should be exclusively the poor, and thereby require to be "supported from without." They ought rather to be composed of "rich and poor, one with another"—one and all contributing to the requisite fund, as the Church has ever contemplated, and as our own virtually appoints, *by means of the Offertory*. To this the rich man can give of his abundance—the poor according to his humbler ability. For the command goeth forth to them all—"Be merciful after thy power; if thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou a good reward in the day of necessity." The very words—and they are those required to be read in our churches at the least every Lord's Day—these very words, we say, presuppose a mixed congregation of rich and poor—of those who have much, and can give plenteously, and those who have little, and must do their diligence to give of that little. Beside, in GOD'S eye, there can be no distinctions of worldly rank or wealth or condition. GOD is no respecter of persons. To have some churches, therefore, exclusively for the rich, and others exclusively for the poor, would be out of character with the Gospel. Such distinctions are at once odious and mischievous, in a high degree. They present the Church in a repulsive light to the poor, while they seek to bring the poor by a false economy under the Church. No—we are all in the Church "members one of another;" and we are expressly cautioned by the Apostle, to "have not the faith with respect of persons"—and not to be "partial in ourselves." It was in pure and primitive times, be it remembered, when "all that believed were together, and had all things common"—a new power, that of Christianity itself, overmastering the pride and selfishness of the human heart, so as to bring down men's boasted prerogative, and fancied pre-eminence, and enter into closest brotherhood with the lowest of their fellow-men. And so it must be again, if we would realize the true ideal of the Christian Church, whether in the relations of her pastorate or the characteristics of her worship. The humbler classes, too, are keenly susceptible of the devotional impressions which both the splendour of a solemn temple, and the beauties of a majestic ritual, are calculated to convey, but which are too apt to be withheld where it is "*only* for the poor." And the recent remarks of an eminent English Prelate have an application to the poor man's case on either side of the Atlantic, when he says: "The ornaments of their church,—the stained glass, the painted—it may be, gilded—walls, the Table of the LORD, elevated above the rest, and decked with sober but costly furniture, the pealing organ, the chanted Psalms, the surpliced choristers, the solemnity of the whole ritual,—gladdens while it elevates their minds; they recognize in it their own high privilege as Christians, and rejoice to find themselves equal participants, with their richest neighbours, in the homage thus paid to the common LORD and FATHER of all.†"

Such, then, is the character, at least, of the provision to be made for the masses, if we are to gain them over to, and to retain them in, the Church. Our efforts must be put forth in that spirit of love which equalizes all as brothers in CHRIST—which recognizes GOD as no respecter of persons—which considers every person as alike the object of Christian concern—which looks around upon all, and especially in the Sanctuary, "without partiality and without hypocrisy." For the apostolic precept will, under all circumstances, forcibly apply: "If ye fulfill the royal law, according to the Scripture, Thou shalt love thy neighbour as thyself, ye shall do well; but if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors." Surely, therefore, while there is much for the Church to do toward the masses, it must, to be of real avail to them, or of any acceptation with God, be done in this spirit. And nothing, we may depend upon it, would do more for the happiness and welfare of society—nothing more effectually promote the highest interests of our country—tending, as it must, to raise the moral and social standard of the people. At least it could not fail in its results to secure *this* great end—

"Forbid the curst blasphemer's tongue to rage.
And turn God's anger from an impious age."

* British Critic.
† The Bishop of Exeter's Pastoral.

BISHOPS' CHURCHES AND RESIDENCES.

We feel well assured that, upon reflection, the necessity of carrying out generally such a project as that proposed by the Bishop of Illinois, will force itself upon the Church; and we cannot but think that this excellent Prelate has been much misunderstood—we fear it must be said much misrepresented—in the object he has in view, to that end, at Chicago, as the metropolis of his extensive diocese. We say *to that end;* for, however it may have suited the views, or served the interests, of certain parties to decry the Bishop's scheme, it has, we believe, that end, and that only, in view—the end, namely, of providing a diocesan church and an episcopal residence. It received, at the first, it appears, the uniform approval of many clergy and laity, to whom the plan was detailed; and, thus encouraged, considerable progress was, in the first instance, made toward the speedy accomplishment of the object. But, anon, there is a clamour raised, and a prejudice excited against it; and the clergy of a certain sectarian school, and a portion of the press, their echo and instrument, take up the cry, and the project is, by means of misrepresentation and perversion, seriously obstructed, if not altogether thwarted.

It will be seen by an extract we give elsewhere from the address of the Bishop to the late Convention, that, though these unworthy machinations have been industriously exerted throughout his diocese, nothing had been presented to himself upon the subject. But after being buoyed up with the hope of success by the encouragement his project had received, and the offers of funds for the purpose,—nay, after his personal arrangements had been advanced for the early erection of the buildings—and he returned to Chicago for this purpose—he found the whole aspect of things changed. "The instalments then due on the notes were unpaid, and some of the subscribers unwilling to pay them." Even his lately right-hand man, the reverend chairman of his committee, "had changed his estimate of the object, and was opposed to its execution." The fact was, that misrepresentation and calumny had been at work; and it was immediately seen that "an enemy hath done this,"—an enemy not of the Bishop so much as of the Church, any development of whose principles, and enlarged action of whose system, was a source of affright, if not a subject of aversion. So that it is to be feared so exemplary an object of diocesan dignity and usefulness may not be accomplished.

The case of the Bishop of Illinois, it will be seen by the extract we give from his address, is one that redounds as highly to his honour, as it testifies favourably to his judgment. He is acting therein in the true spirit of his high and holy vocation; and should he fail in his object, however his opponents may estimate it as a party triumph, the Church will, to a certainty, have cause to lament it as a blow and an obstruction. But the Bishop himself is unmoved by the opposition that has been got up—unmoved, except to the exercise of pity, and forbearance, and charity. "I am bound to declare," he says, "that my own judgment has not altered—my own interest has not cooled, my own will is yet firm to act with my might, to create and conduct a free church for the diocese, where the bright succession of its Chief Pastors may ever have place to preach, and minister the Sacraments, and illustrate the Church's duty of instruction and charity. At the same time," he adds, "I must also say in candour, that I am not prepared to press it on in strife—to set myself against the calm, disapproval, or the honest doubts of the Clergy, or influential Laity; or, under any aspect, to permit it to divert me from full attention to the ordinary claims of the diocese." Surely this is a conciliatory spirit which ought to disarm all further opposition; and, could those to whom it is addressed but yield to its influence, and do the right thing by so worthy a Diocesan, they would set an example to the whole Church which could not but be blessed in a high degree.

It is not as a local question that we attach so much importance to it. We regard it with the deepest anxiety and concern, as one affecting the interests of all our dioceses. Every Bishop should have his church, along with his residence, in his diocese,—a church which, as was the universal regulation of old, and is still that of our Mother Church, should be the parish church of the whole diocese, where day by day devotions may be solemnly and dignifiedly offered to the Great Head of the Church, and week by week, at least, His Holy Sacrament may be duly administered. There is a low puritanical feeling among us, we are aware, that is averse to such a blessed institution. But while we would deal tenderly with every honest prejudice, this is one so utterly opposed to all that is earnest and right-principled in the Church, that it ought not, if possible, to be allowed to prevail. And although the decision of the Bishop of Illinois is most amiable and good, to "prefer to guide himself in harmony with even the adverse sentence of the Clergy and Laity, rather than persevere in any enterprise uncheered by their judgment amd sympathy;" yet there is a principle involved in it which may be carried out, under the guise of peace, to a mischievous end—to the cramping of the energies of the Church, and the hindrance of her expansion, and the obstruction of her progress.

A PLEA FOR THE POOR.

The present season is one which prefers no ordinary claims upon our charity and beneficence. It would be enough to arouse our pity for the poor and destitute, were there nothing more than the severities of Winter, which have thus set in with so much intenseness, aggravated as they are, at this time, by the high price of fuel, as well as of provisions of every kind. The conscious heart of charity could not but glow with sympathetic fervor, for the miseries of those who must be doomed to endure the keenest pangs of penury and woe, under circumstances so disastrous. But it is not the usual poor to whom this suffering is now confined. Their ranks are being fearfully augmented by the want of employment on the part of those who hitherto have been enabled to live in comfort upon the fruits of their honest industry. The commercial depression that has for some time past prevailed among us, is now affecting those without whose skill and labour the great sources of commerce, however prosperous its career, would soon be dried up.

There is a melancholy satisfaction in observing the readiness and the earnestness with which this subject is urged by the two foremost of our commercial organs of the press,—the *Journal of Commerce*, and the *Courier and Enquirer*,—which thus show that their sympathies are not all absorbed by mere mercantile considerations, but that they have hearts to feel, and minds to understand, the necessities of those whom trade too often treats with contumely and neglect. "The present stagnation," says a recent number of the first-named of the journals alluded to, "in almost all branches of business, is severely felt by those engaged in the mechanic arts. Within a few weeks past, several thousand persons of both sexes have been summarily thrown out employment, and deprived of their usual means of obtaining a livelihood. For the purpose of cutting down present expenditure, to correspond with diminished receipts, men have been discharged from nearly all the large manufacturing establishments (one iron firm discharging as many as 500 hands), and a still larger reduction has been made in the force employed in the ship-yards, and at the Brooklyn Navy Yard, where between 200 and 300 mechanics have been discharged during the present week,—in the latter case, chiefly for want of work to be done. The religious societies, some of which employ many persons in connection with their publishing departments, feel the pressure in their diminished receipts, and have materially curtailed their operations. The American Bible Society, we understand, has discharged a large number of hands, mostly females, and those remaining labor only a portion of the time. The Tract Society has retrenched by diminishing the hours allotted to labor, and some hands have been discharged. A number of new railroad enterprises have been discontinued, in consequence of which several thousand men are unemployed."

The other journal referred to goes even further in relating the adversity that has set in, and in depicting its results. "The positive distress," it observes, "now prevailing in the commercial circles, is reflected in aggravated forms of agony among the homes of the poor. It is not alone that coal, breadstuffs, potatoes, &c., are on the whole dear almost beyond precedent to all kinds of consumers;—beside this, the scarcity in Wall street withdraws heavy proportions from the share of the labouring classes in the common stock of cash. When merchants are almost, without exception, racked to the utmost tension of their faculties and credit to pay their notes from day to day, it is unavoidable that the demand for products of labor from those whose profusion keeps many thousands constantly employed in this city, should at once fall off in enormous quantities throughout every department of trade." And again: "We are assured in the most unquestionable manner, that the operatives discharged weekly for want of work are numbered by THOUSANDS, while no such thing as a demand for hands is known, in most branches of business. Nobody can afford to build ships in these times; and as the first consequence, hundreds of shipwrights are thrown on the verge of beggary. Where two superfluous hats, or coats, or dresses, or anything else, are usually indulged in by the extravagant, certainly not one is demanded now, when rich merchants will confess that they can hardly get money for marketing! Therefore it is that the poor have every day less work and less bread, and the impending horrors of the Winter accumulate over our heads at a rate which ought to cause the most thoughtless to join in the general inquiry, What is to be done?"

Now we give these statements in preference to any account of our own, because we know, that, coming from such quarters, they will be received with every confidence, while their plain matter-of-fact character is calculated to make an impression, where an appeal in behalf of those to whose sad condition they testify might fail to carry the conviction so indispensable to benevolent efforts. We take up the words of our contemporary—"What is to be done?" And we will presume at once to answer the question, and say, that all that is requisite in so distressing an emergency *must* be done, and done quickly. There *must be* ample means provided to find work for the idle, and to give bread to the starving. These two objects must go together as much as possible: they who are thrown out of employment should be supplied with work, in order that they may have the means to procure food. This is, on every account, the right course to pursue, if it can only be maintained. But a large fund must be forthcoming, in the first instance, to secure it, as well as to relieve the more pressing necessities of the occasion. Indiscriminate relief—that which is realized in response to the solicitations of the mendicant, least of all—ought not to be furnished, as nine times out of ten, it does more harm than good. There are several excellent societies which may, with the happiest effect, be afforded extra support to almost any extent, with special reference to the present distressing state of things. We had occasion last week to express our humble commendation of one of these—the "Association for Bettering the Condition of the Poor;" and the Five Points House of Industry, and the Children's Aid Society, may be confidently recommended as each affording a most efficient and, altogether, a most desirable medium for ministering successfully to the urgent necessities of the thousands who are now being reduced to want.

Thank God, this is a work of benevolence—a labour of love, in which we can all unite, whatever may be our religious distinction or ecclesiastical position. We may dispute about what the world calls "modes of faith"—we may differ in our religious principles, we may contend about our religious prerogatives. But here our miserable dissensions need have no place—our unhappy divisions may not prevail. On such a subject as this, there can be no differences, no contentions.

"In faith and hope the world will disagree,
But all mankind's concern is charity."

Not that it can be said all mankind are charitable—we wish it could; but that all are interested in charity—that it is the interest of all to be charitable; and that the influences of charity concern every member of the human family, either in their exercise or their effect.

And surely it were charity—Christian charity—charity pure, practical, and effectual, to feed the hungry and clothe the naked! What, indeed, were all our faith without it? Hear the admonition of the Apostle, so applicable, so irresistible, in such a case as this,—"What doth it profit, my brethren, if a man say he hath faith and hath not works? Can faith"—that is *such* faith—"save him? If a brother or sister be naked and destitute of daily food; and if you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body, where doth it profit? Even so faith, if it hath not works, is dead, being alone."

That such acts of charity have ever been regarded as a bounden duty in the Church, we might adduce abundant testimony. Not only St. James, whom we have just quoted, but all the Apostles, inculcate it more or less directly; while the Fathers of the Church enforce it with no ordinary earnestness. See, for instance, how emphatically St. Basil insists upon it, with special reference to such a case as that we are now considering, and to its prompt redress. "One says, 'I will give to-morrow,' to excuse himself from giving to-day. Alas! do you know whether you shall be alive to-morrow in this place? Another says, 'I am poor; I have need enough myself of all my means.' Yes, you are poor, you are destitute, but it is of love, of benignity, of faith, and of mercy. A third says, 'Whom do I wrong? I keep only my own.' I ask you, from whence did you receive those riches, and whence did you bring them? Did you

not come naked from your mother's womb, and shall you not return naked to the dust? Whence did this wealth come? From chance? What is this but atheism? If you confess that you received it from God, why did it fall to your lot, rather than to another's? God is not unrighteous in the unequal division of property among men. Why are you rich, and why is this man poor? It is that you may receive the reward of dispensing your goods faithfully, and that the poor may receive the recompense of his patience. When, therefore, you appropriate to yourself that wealth which belongs to many, and of which you are the steward, you are a robber. 'We know not what necessities may happen.' Can you make this apology while you spend your wealth upon a thousand superfluities? 'But I want it for my children.' But is it from you that your son received life? Is it not from God? Ought he, then, to hinder you from obeying God's commandments? The riches that you may leave him may be the occasion of his ruin. Who knows whether he will make a good or bad use of them?"

These are considerations which at such a season as the present can never be out of place. It is plain speaking—too plain, perhaps, to be palatable, especially where there is covetousness and selfishness to combat. But it is truth, nevertheless—truth, forcible and incontrovertible. Nay, it is also ennobling, exalting truth. For well did Cicero, with but his heathen sensibilities, say that "Men resemble the gods in nothing so much as in doing good to their fellow-creatures." And amid all the gallant and glorious achievements which now absorb so large a share of the sympathy and the admiration of the civilized world, in either hemisphere, the couplet of Byron will still hold good—that

"The drying up a single tear has more
Of honest fame than shedding seas of gore."

THOUGHTS ON CURRENT EVENTS.

We have read "the President's Message," and feel happy in being able to express a higher degree of consonance in its views than we had anticipated that we should feel. It is conservative so far as our domestic policy is concerned, and pacific in connection with our foreign relations. The portion in which we were most interested and best pleased, was that which relates to progress of civilization in the laws of naval warfare. We have long been of opinion that the next great step in true progress which ought to be taken, is the abolition of the predatory war upon commerce; and we believe that we have before this expressed in these columns our satisfaction that the measure had been first proposed by Americans. Our gratification is enhanced by the fact that the Executive department of our Government has adopted the policy of pressing the course upon the consideration of foreign governments. We have no doubt that the idea will ultimately prevail, and that the American Government will thus become the means, under Divine Providence, of conferring an important benefit upon the whole human race. We are by no means indifferent to the advances which have been made in this direction by the practical acknowledgment of the principle that free ships make free goods, and the temporary abstinence of the British and French governments—may it become permanent!—from issuing letters of marque and reprisal. We have before intimated that while we were disposed to admit that there were motives of interest, which operated in inducing those governments to carry their concessions thus far, and no further, we were willing to bestow great praise on the enlightened governments which have gone thus far.

The abolition of privateering would be a great practical good; but it would be only a palliative of the greatest evil against which Mr. Pierce is directing his efforts. There is, in point of morality, no difference between plundering for our own emolument the unoffending subjects of the public enemy in a private or a public ship. The immorality of the act itself, in the individuals concerned, is just the same. That immorality may be aggravated or mitigated in both cases by the manner in which the act is done. Just so far as it is possible that there may be more circumstances of mitigation in the conduct of officers and men under the stricter discipline of a regular navy, is the system of carrying on this predatory warfare by public vessels preferable to that of privateering. But in a national point of view, the deeper stain of guilt rests on the plundering of commercial ships by public vessels; for the prize-money is the inducement to seamen to enter the public service at a lower rate of wages than they would otherwise demand. It thus saves chiefly the national purse.

In fact it is this saving which is the true motive of reluctance of the British government to abandon the idea of confiscating the commerce of the enemy, while the removal of rival employers of seamen out of the way of her naval recruiting officers, is no doubt one motive for the suppression of privateering. We attribute that suppression, in part at least, to the fact that impressment in England has become impossible.

The interests of the government of the United States lie in a different direction. Her public vessels are so few that she will always be able to man them, whenever a state of war shall contract the operations of her shipping merchants. Even should the abolition of predatory warfare render it necessary for her to increase the pay of her seamen, the increase of expenditure would not be formidable, while she has the greatest interest in the suppression of such warfare. But it is not in her power to suppress it as against herself. She cannot afford to deny herself a weapon of warfare which may be freely used against her; and the only mode by which she can avail herself of it is by means of the privateering system.

President Pierce sees all this, and wisely refuses to treat for the abolition of that system except upon the basis of the abolition of all merely predatory war upon the high seas. In so doing he is serving the interests of his own country as well as those of humanity. For we fear that if privateering were once abandoned by the United States, there would be small prospect of inducing the great maritime powers of Europe to abolish the predatory warfare. To that abolition we hope that every succeeding American administration will devote its energies. Whenever it takes place, it will be found, we think, to involve a great change in the existing law of blockade. At present most blockades are really directed against commerce, and are only parts of the predatory system. Where a *bona fide* warlike enterprise is undertaken against a place, such, for instance, as that against Sebastopol, the belligerent will have a right to cut off the place from all intercourse with the rest of the world. This, by the way, we believe, to be the true origin of the doctrine of blockade;—but when it shall be settled that the peaceful commerce of a belligerent is not to be interrupted on the high seas, it will follow that it is not to be debarred from access to those seas, and that neutrals are not to be obstructed in their pursuits as the means of merely embarrassing the commerce of a belligerent.

Another portion of the Message to which we most heartily give our approbation, is that which relates to Washington's caution against entangling alliances. This caution, it is true, has been sometimes cited in cases to which it is scarcely applicable. For instance, when it was made a reason for refusing to bind ourselves not to annex Cuba, upon being relieved of the fear which furnished the only reasonable excuse for such annexation—that of its being transferred to France or England. We do not, for an instant, believe that the fear of entangling alliances was the true or principal motive of Mr. Fillmore's Administration in refusing to the United States that most advantageous proposal. The true cause was the fear of offending the large and unscrupulous party who were desirous of acquiring Cuba *per fas aut nefas*. We do not suppose that, had the then Administration taken a different course, the Senate could have been brought to ratify the treaty. But if the maxim of Washington has been sometimes quoted in cases which, whether within its letter or not, are certainly not within its spirit;—it is, nevertheless, a sound maxim, and one which might sometimes be advantageously applied in cases which, although certainly not within its letter, are as certainly within its spirit. In these cases it is, we fear, uniformly overlooked.

The most striking instance of this is, the disposition to involve the nation in every struggle for what is called liberty, which arises in every part of the world. There is no imaginable alliance which would be so entangling as a supposed obligation or right to make war for the propagation of democracy, or the overthrow of every monarchy with which its subjects may become discontented. It is our conviction that peaceful progress, not violent revolution, is the true mode of advancing the cause of liberty; and that he is a greater benefactor to that cause who raises, in the smallest degree, the price of labour, than he who overthrows half a dozen monarchies, and founds a dozen ephemeral red republics upon their ruins.

There is another part of the Message which we think more open to criticism,—it is that in which the President complains of the interference of foreign nations with the progress of our annexations. He takes the ground that we have nothing to do with the political system of Europe and the balance of power within it; and they have nothing to do with ours. By a political system, we mean a collection of States, whose contiguity forces upon them a certain amount of common interest and of intercourse with each other. These relations involve the danger, and, of course, the jealousy, of mutual aggression, and, consequently, the danger and jealousy of one becoming too strong for the rest. This involves the idea of the balance of power. Such a system existed in ancient Greece; and the republics which were its members were perpetually struggling for the *hegemony*, or precedence of power; that is, in modern language, to maintain, or destroy the balance of power.

The usual result of such struggles has been its overthrow. The political system has been absorbed into a single State, and that State has entered into a larger political system, within which the same struggles were renewed with the same result. Thus Rome was once a member of a political system which occupied the central part of Italy; while there is reason to believe that other similar systems occupied the Northern and Southern portions of the peninsula. By degrees the three systems were fused into one, of which Rome held the *hegemony*, and by that means entered into the political system which included the whole shores of the Mediterranean, and of which Greece, Carthage, Syria, and Egypt, were parts.

There was a period soon after the fall of the Roman Empire, when Britain, Gaul, the Spanish peninsula, Ireland, and Italy, each constituted a political sytem within itself. The conquests of Charlemagne united the Gallic and Italian systems under his sway, and annexed to his empire a large part of Germany. But the weakness and wickedness of his descendants dissolved his empire, and substituted for it the three political systems of France, Italy, and Germany. The conquest of England, which had acquired the *hegemony* of Britain by the Duke of Normandy, united the French and British systems into one, to which Ireland was introduced by the invasion of Henry II.

For a long time these powers constituted the political system which was called European. But Germany, including the non-French portion of the Netherlands, and Italy, were by degrees absorbed into it. Charles V. introduced Spain, which, with the exception of Portugal, had become united under his sway; and thus the modern political system of Europe was formed. When Peter the Great added Russia, it was completed to its present condition, the other Northern powers having been before introduced. It then included all Europe except Turkey, the recognition of which, as a part of the system, it is now the alleged object of the Allies to enforce by arms. The *hegemony* of this system has been disputed: at one time between the House of Austria and France, while England held the balance; at another between France and England, Russia holding the balance. It is now claimed by Russia, a claim which France and England have combined to resist.

But the modern improvements in locomotion have established such relations as involve the idea of a political system between all the parts of the globe, and the extra European territories of the great powers of Europe, operate in a similar direction. All the parts of the world are now as closely connected with each other, by commercial and political interests, as were the countries around the Mediterranean in the times of the Punic wars. It is impossible for us to say that we have no interest in the distribution of political power in Europe. If we have none, we have no occasion for a navy, none for diplomacy. The Monroe doctrine implies that America is a political system, of which we claim the *hegemony*, involving the duty of protecting its weaker members. These we claim the exclusive right of annexing at our pleasure, and, therefore, oppose all annexation on the part of European powers. We do not desire that they should interfere with our progress, while we assert for ourselves the rights of a member of their political system, keep up a navy, threaten war, and negotiate treaties, to affect the law of nations; that is, the rules by which their political system is governed. We cannot do otherwise, because America, in the large sense, the American political system, is so connected with the European powers that it is really a system within a system, just as Jupiter and his moon form a system, which is a part of the solar system. Thus, in effect, there is now but one great political system in the world, into which we have just compelled Japan to enter. It is not, then, any longer possible for us to contend that the European powers have no right to feel an interest in our proceedings, because we ourselves intermeddle, and must intermeddle, with them. Let us have no entangling alliances, and no entangling wars; but let us not refuse to treat with foreign powers, on the ground that we will do as we please in America, and allow them to do as they please in Europe. We cannot afford to take such a position.

We claim that they have nothing to do with our American political system, in which we have an undoubted *hegemony;* this we are seeking to convert by successive annexations into a single government. That government, if we succeed in our views, will be one of the most powerful in the world, and which will probably contest the *hegemony* with Russia, unless it should break to pieces. The progress of a power destined to such a course, must be a matter of interest to the whole world, and one about which every power has a right to express its feelings. H. D. E.

Baltimore, Dec. 9, 1854.

NOTES AND COMMENTS.

The Presbyterians and the Bancroft Oration.—The Presbyterians have a perfect right to adopt the theology of this oration, and welcome. But their organ of the Press misrepresents us when it says that we have ever characterized the honourable gentleman's repudiation of the Socinian heresy as unmanly and unbecoming. "We have no sympathy," it observes, "with the *Churchman*, who regards the avowal, under the circumstances in which it was made, as inappropriate and indelicate, as we hold boldness in making a good confession in much higher esteem than the rules of a factitious etiquette; neither do we agree with several other neutral journals which suspect some covert design in the peculiar acknowledgment, attributing to him the most unworthy motives; and least of all do we admire the tone of the *Christian Inquirer*, the leading Unitarian journal of New York, which, in its chagrin, not only abuses Mr. Bancroft for his recreancy to their cause, but can now find in him nothing to praise; his very literature suddenly dwindling down to an almost imperceptible speck. We regard him as an honest man, who has made an honest declaration; and although his faith may not be of that truly evangelical type which would do his own soul good, his concession will at least be a public benefit, and affords a guarantee that his polished pen will never be desecrated in assailing the blessed doctrine of a Triune God."

Now we regarded the avowal in question in a light the very opposite of that which is here imputed. Not only did we say that "he had a perfect right to do it," and "to choose his own opportunity for doing it;" but we added, that "so far from there being any 'unmanliness,' or 'treachery,' in what he did"—as the Socinians had charged upon him—"there was both bravery and honesty in it." We can sympathize warmly, therefore, with the Presbyterians in their gratulation upon his change of feeling and opinion, *as far as it goes*. We impute no unworthy motives: on the contrary, we as well as they, "regard him as an honest man, who has made an honest declaration;" and we, quite as heartily as they, trust, that "his concession will at least be a public benefit;" while it "affords a guarantee that his polished pen will never be desecrated in assailing the blessed doctrine of a Triune God."

The Necessity of Liturgies.—The December No. of the *Unity Magazine* (a publication in the Dissenting interest) has extracted an ably written article from a a Baptist Review, entitled "The Minister in the Pulpit," in which are several tacit, though perhaps unintentional admissions as to the importance, not to say the necessity, of Liturgies in the performance of Public Worship. There is, to be sure, this fundamental error—that of *Common Prayer*—that is, prayers in which a congregation are all supposed to take part, and which is therefore *common* to them all—being made a preacher's *oration* in the pulpit, instead of being a form of service in which minister and people can be upon the same platform,—*he*, in great part, their organ, or mouthpiece; but *they* all having the opportunity of taking part, and responding. "It is not enough," the writer says, "that they (the prayers) be intelligent, earnest, and reverent: care must be had for the appropriateness and impressiveness of the words by which they are expressed in the hearing of the people." Again,—"Every public prayer should be orderly: if order is Heaven's first law, certainly man should not abandon it when he approaches nearest to Heaven." And then he goes on to prescribe a *general outline*—which is certainly a virtual acknowledgment of the need of some liturgical form or arrangement, and one great step toward the adoption of a liturgy itself. But there is one remark which is both instructive and amusing. "If it be said," he goes on to observe, "that *our fathers* did not study their prayers, then we answer that it is not prayers so much as prayer that we would study. But did not the *fathers* study prayer as much as they did preaching? At all events we think their prayers were more systematic than their sermons." Here, then, let the test be applied. Let us with one consent appeal to the authority of "the fathers." What was their mode of Public Prayer? why, a Liturgy! The Fathers of the Universal Church were the first to provide a Liturgy. "When the Christians," we read, "were no longer in fear of the violence and persecutions of the heathens, and in that age when the Church came to be settled, we find there was a Liturgy in the Eastern Church." The first Cyril of Jerusalem makes mention of an ancient Liturgy used in that place. St. Basil composed a Liturgy himself, which is extant to this day in the *Bibliotheca Patrum*. In St. Chrysostom's time, there was not only a set Public Prayer, but a Public Form of Prayer—*Omnes unam eandemque precem concipiebant*. Surely these were emphatically "fathers." And we could multiply such authorities many fold. So that our dissenting brethren are condemned out of their own mouths. No wonder there should be—as we find there really is—a movement among them in the direction of a liturgical form in their Public Worship.

For The Churchman.

CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.

Mr. Editor:—I perceive by a notice in your independent journal, that a Festival and Fair, in aid of the above-named Parish, will commence on the 26th inst. (the day after Christmas Day,) in their place of worship, 68 East Broadway.

The object of this effort is *the support of the Rector and his family*. I am sure that this simple announcement will elicit liberal contributions from troops of good people who have long known the self-denying and patient pastor of the Church of the Good Shepherd. Brother Hoyt is too well known in the Church, as well as in the walks of literature, for me to say much about him. I have always loved him, because he is a good man, and full of the Holy Ghost. His sweet and engaging simplicity of manners, his singleness of eye, his uniform kindness of heart, the pulsations of which always beat heavily in behalf of a brother's woe—in a word, the character of Mr. Hoyt, as a clergyman and a poet, is a treasure to the Church and to society in general. Not to talk of Episcopalians, will the well-known generosity of New Yorkers permit such a man to live and labour for the cause of God and our common humanity, in the very heart of our city, and go down to his grave in want, to be eulogized and wailed over when he rests from his labours? No! I cannot believe it! I trust that the response of the Church will put avarice to the blush, if the times are hard; and that the missionary box at the store of my good friends, Stanford & Swords, will be perfectly musical in its utterance in behalf of the Christian Poet and faithful Pastor. This last remark is made for the convenience of those who may not be able to attend the Festival and Fair.

Charity.

Praise God for the Sunday School.—A beautiful little carol under this title is this week published by Horace Waters of this city, the music accompaniment being adapted for either the piano, organ, or melodeon. It consists of a solo and chorus, and appears well adapted for Sunday-school festivals, as the children can join in its performance—or for Christmas, or other joyous occasions, when Sunday scholars can rejoice.

The Missionary Free Church in East Broadway.—We would call attention to the advertisement of the Festival and Fair to be held in Christmas week in aid of the funds for this Free Church, which is doing, we believe, in connection with its out-door missionary operations, a vast amount of practical good.

How to get Good Domestics.

An advertisement will be found in another column, of the American and Foreign Emigrant Protection and Employment Society, relating to their Office in Astor Place, for the hire of female domestics. Intelligence Offices, as generally conducted, have long been great nuisances in this city; and the facility with which domestics of bad character obtain admittance into families, certainly needs correction. The plan adopted by the Society we now refer to, appears well calculated to obviate the evil. Applicants for situations, it appears, cannot obtain a seat in the Office, or an opportunity of obtaining a situation through the Society, on the strength of any written testimonials they may produce, which are often forgeries, until their genuineness has been proved by direct application to the professed writer. All referees are personally applied to by special messengers employed by the Society. The success of the plan adopted will of course depend on the general co-operation of Housekeepers, and this, we cannot doubt, will be given, when its advantages become known.

COLLEGIATE.

Columbia College.—This institution has, within the last two years, lost by death three of her oldest Alumni: Wm. Lupton, aged 82, who graduated in 1789; John L. Norton, aged 80, who graduated in 1792; and William Turk, aged 77, who graduated in 1796.

We understand that there has been an increase in the number of Students at King's College (Nova Scotia) of late, and that more are expected in the next term. We are glad also to hear that the Academy is filling up Some pupils have come from P. E. Island, and it is to be supposed that Churchmen, in all parts of the Diocese, wishing to send their sons from home for their education, will now encourage the Seminary in connection with their Church, which can be confidently recommended as worthy of their support, both as regards its educational and domestic arrangements.—*Church Times, Halifax.*

THE WORLD ABROAD.

The War.—The English mail of the 29th ult. is to hand, but it brings no decisive news respecting the operations in the Crimea. The Paris *Moniteur* says that on the 13th the siege operations at Sebastopol were still advancing. The weather has become bad, but the health of the troops was good, and their spirit admirable. Reinforcements continue to arrive, and the van. guard of General Mayran's division—18,000 strong—had disembarked on the 13th instant. The *Moniteur* quoting from a despatch from the Crimea, says the enemy's defeat at Inkerman,—their having sustained losses even more considerable than were reported in General Canrobert's former account—has not interfered with the seige operations, which are continuously carried on. In the second despatch it is said that the Russian loss on the 5th must have reached 15,000 men in killed and wounded. The Allies had buried 5000 Russians left dead on the field. English and Turkish reinforcements had arrived on the 8th to the number of several thousand men. The *Moniteur* shows that this intelligence points out the accuracy of Lord Raglan's estimate of the enemy's loss, and adds that, from another source, it has learnt with certainty that there were 70,000 Russians engaged against the Allies on the 5th. Letters from Constantinople to the 20th state that during the previous ten days at least 15,000 men, to reinforce the Allies, had actually sailed for the Crimea, or passed the Bosphorus on their way thither. Advices from Warsaw of the 26th, announce that Prince Menschikoff, writing on the 19th, reports that there had been constant storms since the 14th, and that the Allied fleets had suffered more than was at first supposed. The total number of vessels of war and transports wrecked amounted to about 25, beside which some vessels of war were observed to have suffered severe damage. The siege works were suspended, and the bombardment, which had been gradually slackening, had almost entirely ceased on the 18th.

The battle of the 5th of November, the official details of which are given in the papers, was a fearful conflict, and give a signal triumph to the Allies. Early in the morning, the Russians, 35,000 strong, attacked the right of the English positions, toward Inkerman. The English batteries were taken and retaken several times. At noon the Russians made a sortie from Sebastopol against the French positions, but were repulsed. The Russians were also ultimately repulsed toward Inkerman, after a bloody battle, which lasted eight hours. Their loss was 9000 killed and wounded. The English loss was also great. Four Generals—Cathcart, Strangways, Goldie, and Torrens—were killed, and four wounded—Brown, Bentinck, Buller, and Adams. Thirty-eight English officers were killed, 96 were wounded, and two were missing. 442 rank and file were killed, 1,760 wounded, and 156 missing. The French had 1 General killed, 2 wounded, 14 officers killed, and 21 wounded. The English Guards alone lost 20 officers. The Russians fired on the wounded, as well as on the detachments who were sent out to bury the dead on the 7th. General Canrobert was wounded, and so was his Royal Highness the Duke of Cambridge. The battle is denominated the battle of Inkerman.

The London *Morning Herald* states that Admiral Dundas' period of foreign service having expired, he will return to this country in his flag-ship, the *Britannia*, accompanied by the *Vengeance* and *Bellerophon*, these ships being relieved by the screw line-of-battle ships *Algiers*, 90, and *Hannibal*, 90. Rear-Admiral Sir Edmond Lyons succeeds Admiral Dundas as Commander-in-Chief.

Japan.—It appears that the *Susquehanna*, on her way to San Francisco from China, touched at Simoda, Japan, where the officers and crew buried with becoming honours Assistant Surgeon James Hamilton, late of the United States Navy—he was a passenger on board. The funeral ceremonies were watched with interest by the Japanese. They recognized the chaplain of the ship, who had on their first visit travelled to within sight of Yedo, the capital, and told him that his name was known all over Japan. Capt. Buchanan, of the *Susquehanna*, had an audience with the Governor, during which courtesies were exchanged. All timidity had disappeared on the part of the Japanese. They are now very friendly, desired to learn our language, and many expressed a desire to see our country. A great change had been effected since the first visit of Com. Perry to Japan. An officer says:

We were permitted to go into the country to any distance we wished, and there the peasants were found just as friendly and sociable as they were in the town, and always greeted us as friends. The town of Simoda is situated upon a small bay of the same name,—the houses mostly well built, clean and comfortable. As soon as a vessel appears in the offing, one of the pilots appointed by Com. Perry goes out and takes him into port. The harbor master then goes on board to ascertain whether the vessel is moored in a secure position, and to render any services in his power. In the town are numerous stores, containing silks, satins, beautiful crape, every variety of lacquered ware, procelain of the finest quality, tobacco, cut and leaf, and numerous other manufactured articles. These the people are very willing to sell, and at fair rates. They are purchased directly from the merchants, then sent to the custom-house, where they are paid for in silver or American gold coin. Eggs, chickens, sweet potatoes, egg plants, and various other vegetables can be obtained. The foreign articles they most prefer are the light wines, brandy, loaf sugar, pilot bread, salt meats, particularly hams, all kinds of cutlery and fancy wares. Cloth and cotton stuffs most likely would find a market also, from the great fancy they take to those they saw.

The Advantages of Life Insurance Illustrated.—In December, 1853, the late Edward N. Jauncey, of this city, insured in the New England Life Insurance Company for $10,000. He was then only 24 years of age, and in perfect health. He insured but for seven years, and, being quite a young man, paid but a small amount of premium. Last Summer Mr. Jauncey was drowned in a fit, it is supposed, while bathing at Ravenswood, near this city. But by his thoughtfulness a handsome sum was unexpectedly secured to a most worthy mother and sisters, for whose benefit he had insured. The late Bishop Wainwright insured in the same company immediately after its formation, and manifested much interest in its success. The New England is the oldest mutual company in this country, and has, by the wisdom of its management, maintained from its start a high reputation. Judge Willard Phillips, the author of the standard work on life, fire and marine insurance, is now and has been its president from the commencement of its operations.

OBITUARY NOTICES.

Mrs. Bradford.—We are indebted to the *Banner of the Cross* for the following notice of this interesting personage:—Mrs. Bradford, the widow of the first Attorney-General of the United States, the cherished and familiar guest in the family of Washington, departed this life at the close of the 90th year of her age, on Thursday, Nov. 30. Of her it may with perfect truth be said that she was "gathered unto her Fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with God, and in perfect charity with the world." Our particular notice of this venerable Christian lady is not called forth merely by the general interest which must be felt in one around whom clustered so many bright associations with a glorious age. A brighter halo than "the light of other days" shone in the light of her own life and character, in the warm light which beamed from her hospitable fireside. She illustrated in her latest years not only all the best characteristics of the age which could produce a Washington, but her long life was a continual exemplification of all that is pure, gentle, and attractive in the teachings of our most holy faith. Severe only against her own failings, ever ready to excuse the errors of others, her daily life was an illustration of that charity which never faileth. Uninterrupted prosperity, the hardest trial of our nature, had no influence upon her. The Bishop of New Jersey, in his address at the funeral, a tribute worthy of its object, which an auditor well qualified to judge, pronounced "perfect," well said that after a ministry of 33 years, and an acquaintance, most intimate, with her of twenty-two years, he could declare advisedly that "she was the holiest and the humblest woman he had ever known." His fine and admirable delineation of her character will be made public; therefore we need say the less. These few words we have spoken from the heart over the grave of one whose friendship and confidence, long enjoyed, we shall ever regard as brightest and most lasting among the memorials of a world that "passeth away."

ADVERTISEMENTS.

JET ORNAMENTS, BRACELETS, BROOCHES, EAR RINGS, NECKLACES, CHATELAINS, &c.—Also, Jet and Gold Jewelry, Gold Mounted Jet Crosses, Brooches, and Ear-rings, comprising the largest assortment in the city, may be found at OSBORNE, BOARDMAN & TOWNSEND'S, 527 Broadway, corner of Spring street, under the St. Nicholas Hotel. oct14-3m-5

M. W. KING & SON, PATENT CHAIR MAKERS, 466 and 468 Broadway.—Pivot Revolving Chairs, Recumbent Revolving Chairs, Self Acting Extension Recumbent Chairs, Dentist Chairs, Improved Invalid Wheel Chairs, Branch Reading and Writing Desks, and every variety of Mechanical Chairs for comfort and convenience.
☞ Also, by permission, manufacturers of Major Searle's (U.S.A.) Traveling Invalid Chair.
Fashionable Cabinet Furniture made to order.
oct14-1y-5 M. W. KING, W. H. HALLICK.

AMIDON'S FALL STYLE—GENTLEMEN'S DRESS HATS.—The undersigned is now prepared to exhibit to his patrons his NEW and ELEGANT Fall Dress Hats. Also every desirable style of Felt Hats and Caps for Gents and Boys, and the *ne plus ultra* of Riding Hats for the Ladies. F. H. AMIDON,
sep16-6m-5 649 Broadway, nearly opposite Bond-st.

S. P. SQUIRE, [Late Squire & Brother,] Dealer in fine WATCHES, JEWELRY, and Silver ware, No. 182 Bowery, New York. All goods warranted to be such as represented. Watches of all kinds carefully repaired by experienced workmen.
Silver warranted sterling. Sep23-1y-5

I. ADOLPHUS SMITH, VISITING AND WEDDING CARD ENGRAVER, Importer of French and English Stationary and Fancy Articles. 661 Broadway, opposite Bond street.
Engraving in all its branches solicited, and beautifully executed. oct14-1y-5

STEAM BOOK AND JOB PRINTING.
JOHN A. GRAY, 95 and 97 CLIFF STREET, COR. OF FRANKFORT street, New York, employs ONE HUNDRED AND FIFTY HANDS, EIGHTEEN PRESSES, large fonts of plain, and over FOUR HUNDRED VARIETIES OF JOB TYPE. Can print the largest Book or Newspaper, or the minutest Card or Label, Plain or Colored, in the CHEAPEST, BEST, and SPEEDIEST manner.
☞ Special attention given to GENERAL JOB WORK, and to PUBLISHERS' PRESSWORK JOHN A. GRAY,
oct14-tf-5 95 and 97 Cliff street, N. Y.

WILLIAM PERRIGO, Manufacturer of Iron and Cottage Bedsteads, Extension Tables, and all kinds of Cabinet furniture,—also a large assortment of Office and Library furniture constantly on hand. 171 Centre street, corner Canal, N. Y. sep30-1y-5

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for port rails.
Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street- je3--1y--5h

THOMAS COFFEE, MODELLER, PLASTERER AND COMPOSIITION ORNAMENT MANUFACTORY, No. 645½ Broadway, N. Y.—Architectural Ornaments got up to any design. Centre Fowlers, Rosetts, Capitals, and ull other kinds of Ornaments. Studies for Artists, Statues for Gas, Halls or Niches, Brackets, Pedestals, Busts, and Statues of all kinds. N.B.—Casts taken from the Face or Head of deceased persons on the shortest notice, and Busts made from the same. sep16-5-1y

WRIGHT & BAILEY. Dealers in English and American Carpeting, Oil Cloths, Window shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond-street, N.Y.
AARON WRIGHT [my27-1-5] BENJ. F. BAILEY

WM. D. BRIGGS, WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. 158 Bowery, **five doors above Broome street,** New York
Watches of every description carefully repaired. je10-1y-5

GENTLEMEN'S FURNISHING GOODS.—M. L. RANNEY, 723 Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27-1y-5

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.
No. 379 Broadway, corner White street, New York
G. F. PETERSON.
G. S. HUMPHREY. ap29-1y-5

LADIES' FUR STORE. EUROPEAN AND AMERICAN FURS.—J. H. HARLEY has opened for the season his usual splendid assortment of FURS, consisting of
Sables,
H. B. Martin,
Stone Martin,
Mink Martin,
Royal Ermine, &c.;
besides every other variety, suitable for ladies' wear. His assortment of Furs for Trimmings is large and desirable. Also, a fine assortmeut of Ladies' and Gent's Fur Gloves, Sleigh and Lap Robes, &c.
All the above artices are made in the *best style*, and *warranted*.
Furs refinished in the best manner.
Your orders are respectfully solicited. J. H. HARLEY,
sep16-3m-*8 No. 34 John street, N. Y.

SCULPTURE.—N. Swezey, SCULPTOR AND DESIGNER IN Monuments, 243 and 245 Bowery, corner of Third street, New York. my6-1y-5

RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., 104 Chambers street, corner Church street, New York.
R. KINGSLAND, WM. H. ASH.
R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c For *unique and chaste design, beauty and variety of style* and *excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my27-5]

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c Orders respectfully solicited and promptly attended to. my27-1y-5p

LITERATURE.

History of the United States from the Discovery of the American Continent. By George Bancroft. Vol. VI. Little, Brown & Co.

The public has lately been treated to some pungent remarks from several quarters over the merits and degree of Mr. Bancroft's orthodoxy as declared in the religious portion of his recent Anniversary Discourse before the Historical Society; an address to which a stanza of the old New York local satire of the Bucktail Bards may humorously be applied, where Poet Laureate Brevet Major Pindar Puff celebrates another effort before the same body, in

Holy Hosack's clerical oration,
So stor'd with texts, so rich in declamation;
Half history, and half sermon, how it flow'd,
Till with pure faith the whole assembly glow'd.

It gives us pleasure now, the philosophical discussion of Unitarianism set aside, to meet the author on his more legitimate and best acknowledged field of history. The present volume of his great work conducts him to one of those landing places in the progress of his narrative where we may conveniently pause with him to look at the work accomplished, and some of the provisions for the remainder of the task. This sixth volume brings us to the eve of the actual Revolutionary struggle at the opening of the war. In the preceding five we have seen traced the interesting narrative of the adventurous first Colonial period of settlement; then the several establishments of Provincial authority; followed by the great struggle with France, one of the immediate effects of which was to teach the scattered Colonists their power, and prepare the way for union among them and ultimate independence. The antecedents of this great result of self-reliance and concert have been discerned by Mr. Bancroft with the knowledge of a master. No pen like his own has ever so minutely and faithfully traced the nascent germs of liberty, in that great spring time, as they were then faintly struggling through the wintry desolation of old forms and traditions. He has detected the first faint consciousness of the necessity of the coming struggle and the prophetic consolation of the great hereafter, not merely in the minds of statesmen like Choiseul, who looked with political experience upon the game, but in the half-suppressed shrewd convictions of farmers, settlers, and the humble patriots, who gave by their moral firmness and invincible intellectual subtlety so much inconvenience to the patrician English officers of Massachusetts, and other States, as they inevitably found their way into Colonial assemblies. Mr. Bancroft's method of writing history puts this development in a very clear light. From the journals, correspondence, newspapers, debates of the period, he selects the familiar, idiomatic, representative phases of the time, the *ipsissima verba* of the humble though important actors, as well of those of greater esteem, of whoever acted a part in the affair instrumental to the result, and interweaves those fragments of discourse with the thread of his narrative. It is an art which we have no where seen carried to so great extent in a classic history; and, though at first, till the mind is somewhat accustomed to the process, it appears something of an interruption, it soon impresses us as the most vivid and life-like manner which could be adopted. In this way the actors live again. These phrases, moreover, have an incidental historical value, apart from the speakers illustrations of the peculiar manners of the time. They have frequently something of a proverbial character, and they record the introduction of new ideas. In a new term, an epithet, much may be thus preserved. The extent of labor this course imposes upon the author is very great. Mr. Bancroft's industry knows no limit. Every page of his book bristles with quotations and references, as he pursues contemporary authorities in print and manuscript—frequently from stores exclusively of his own collection, and in his own possession. The review of these "authorities" in his preface discloses an amount of labor from which most men would shrink; and it is probably the necessity of this union of unweariable industry with analytic and synthetic ability which explains the rarity of the great historian. Many men may think as acutely, and paint as vividly, but can they master a great whole in a continuous work? They may even plan the great design, as Coleridge would project a dozen mighty works in an evening's conversation, but will they execute it?

Mr. Bancroft remarks, with equal truth and simplicity, that "the importance of his subject justified comprehensive research," an assertion which would be a mere platitude, were it not elevated by the imposing list of laborious researches, and the story of the improvements of unusual opportunities which follow. We can barely allude to these treasures of information opened to the author in the rare collection of his own library of printed books and manuscripts; the thorough search of the State Paper-office of England and the Archives of France, with the frank communication by those two Governments of all which concerned his purpose; the privilege of handling the correspondence and unpublished family papers of English statesmen of the Revolutionary era, including particularly the papers of the Earl of Shelburne, and the correspondence of Lord North with the King: and, added to these, the vast series of American letters of the provincial agents, and of the many still existing families who hold memorials of the part borne in the struggle by their distinguished ancestors.

To employ this material wisely is a great work. There must be an active and powerful imagination, in the first place, to discern what is really of importance; and when that high quality is fairly exercised, there must be a most self-denying constraint in limiting the narrative to the most condensed form of expression. To give a morning's labour to a painful and thorough study and verification among books and manuscripts, unimportant, perhaps, except for this end, of a point which is all to be expressed in five lines or a single paragraph, is an instance of devotion probably not very unusual with our author. Condensation, with vivid picturesque narrative, the power of assembling a large army of individual sentences, and even members of sentences, under general command; these are arts of the historian, which Mr. Bancroft has evidently studied in the pages of Gibbon.

There is a long heavy ground swell in the style of many writers, which is not a characteristic of Bancroft. His movement resembles rather the short quick beat of the engine, as it hurries on its flying burden. His short sentences, pointed with facts and principles, rattle on the ear like a quick volley of musketry. He carries us breathless with the rapid march of events, and the incidents of the period, into the thick of the Revolutionary conflict. This description, for instance, is animated writing:—

THE BOSTON MASSACRE OF 1770.

On Friday, the 2d of March, a soldier of the twenty-ninth asked to be employed at Gray's Ropewalk, and was repulsed in the coarsest words. He then defied the ropemakers to a boxing-match; and, one of them accepting his challenge, he was beaten off. Returning with several of his companions, they too were driven away. A larger number came down to renew the fight with clubs and cutlasses, and in their turn encountered defeat. By this time Gray and others interposed, and for that day prevented further disturbance.

There was an end of the affair at the Ropewalk, but not at the barracks where the soldiers inflamed each other's passions, as if the honour of the regiment were tarnished. On Saturday they prepared bludgeons; and being resolved to brave the citizens on Monday night, they forewarned their particular acquaintance not to be abroad. Without duly restraining his men, Carr, the Lieutenant Colonel of the twenty-ninth, made complaint to the Lieutenant-Governor of the insult they had received.

The Council, deliberating on Monday, seemed of opinion that the town would never be safe from quarrels between the people and the soldiers, as long as soldiers should be quartered among them. In the present case the owner of the Ropewalk gave satisfaction by dismissing the workman complained of.

The officers should, on their part, have kept their men within the barracks after nightfall. Instead of it, they left them to roam the streets. Hutchinson should have insisted on measures of precaution; but he too much wished the favour of all who had influence at Westministier.

Evening came on. The young moon was shining brightly in a cloudless Winter sky, and its light was increased by a new fallen snow. Parties of soldiers were driving about the streets, making a parade of valor, challenging resistance, and striking the inhabitants indiscriminately with sticks or sheathed cutlasses.

A band which rushed out from Murray's Barracks, in Battle street, armed with clubs, cutlasses and bayonets, provoked resistance, and an affray ensued. Ensign Maul, at the gate of the barrack-yard, cried to the soldiers, "Turn out and I will stand by you; kill them; stick them; knock them down; run your bayonets through them;" and one soldier after another leveled a firelock and threatened to "make a lane" through the crowd. Just before 9, as an officer crossed King street, now State street, a barber's lad cried after him, "There goes a mean fellow who hath not paid my master for dressing his hair;" on which the sentinel stationed at the westerly end of the Custom-House, on the corner of King street and Exchange-lane, left his post, and with his musket gave the boy a stroke on the head, which made him stagger and cry for pain.

The street soon became clear, and nobody troubled the sentry, when a party of solders issued violently from the main guard, their arms glittering in the moonlight, and passed on hallooing, "Where are they? Where are they? Let them come." Presently twelve or fifteen more uttering the same cries, rushed from the South into King street, and so by way of Cornhill, toward Murray's Barracks. "Pray, soldiers, spare my life," cried a boy of twelve, whom they met. "No; no; I'll kill you all," answered one of them, and knocked him down with his cutlass. They abused and insulted several persons at their doors and others in the street, "runing about like madmen in a fury," crying "Fire," which seemed their watchword, and "Where are they? knock them down." Their outrageous behaviour occasioned the ringing of the bell at the head of King street.

The citizens, whom the alarm set in motion, came out with canes and clubs; and partly by the interference of well-disposed officers, partly by the courage of Crispus Attucks, a mulatto, and some others, the fray at the Barracks was soon over. Of the citizens, the prudent shouted, "Home, home;" others, it was said, called out, "Huzza for the main guard, there is the nest;" but the main guard was not molested the whole evening.

A body of soldiers came up Royal Exchange lane, crying "Where are the cowards?" and brandishing their arms, passed through King street. From ten to twenty boys came after them, asking, "Where are they, where are they?" "There is the soldier who knocked me down," said the barber's boy, and they began pushing one another toward the sentinel. He primed and loaded his musket. "The lobster is going to fire," cried a boy. Waving his piece about, the sentinel pulled the trigger. "If you fire you must die for it," said Henry Knox, who was passing by. "I don't care," replied the sentry; "d—n them, if they touch me I'll fire." "Fire and be d—d," shouted the boys, for they were persuaded he could not do it without leave from a civil officer; and a young fellow spoke out, "We will knock him down for snapping;" while they whistled through their fingers and huzzaed. "Stand off," said the sentry, and shouted aloud, "Turn out, main guard." "They are killing a sentinel," reported a servant from the Custom House, running to the main guard. "Turn out, why don't you turn out?" cried Preston, who was captain of the day, to the guard. "He appeared in a great flutter of spirits," and "spoke to them roughly." A party of six, two of whom, Kilroi and Montgomery, had been worsted at the Ropewalk, formed with a corporal in front, and Preston following. With bayonets fixed they haughtily "rushed through the people" upon the trot, cursing them and pushing them as they went along. They found about ten persons around the sentry, while about fifty or sixty came down with them. "For God's sake," said Knox, holding Preston by the coat, "take your men back again; if they fire your life must answer for the consequences." "I know what I am about," said he, hastily, and much agitated. None pressed on them or provoked them till they began loading, when a party of about twelve in number, with sticks in their hands, moved from the middle of the street where they had been standing, gave three cheers, and passed along the front of the soldiers, whose muskets some of them struck as they went by. "You are cowardly rascals," they said, "for bringing arms against naked men; lay aside your guns, and we are ready for you." "Are the soldiers loaded?" inquired Palmes of Preston. "Yes," he answered, "with powder and ball." "Are they going to fire upon the inhabitants?" asked Theodore Bliss. "They cannot without my orders," replied Preston; while "the town-born" called out, "Come on, you rascals, you bloody backs, you lobster scoundrels, fire if you dare. We know you dare not." Just then Montgomery received a blow from a stick thrown which hit his musket; and the word "Fire," being given, he stepped a little on one side, and shot Attucks, who at the time was quietly leaning on a long stick. The people immediately began to move off. "Don't fire," said Langford, the watchman, to Kilroi, looking him full in the face; but yet he did so, and Samuel Gray, who was standing next Langford, with his hands in his bosom, fell lifeless. The rest fired slowly and in succession on the people, who were dispersing. One aimed deliberately at a boy, who was running for safety. Montgomery then pushed at Palmes to stab him; on which the latter knocked his gun out of his hand, and leveling a blow at him hit Preston. Three persons were killed, among them Attucks, the mulatto; eight were wounded, two of them mortally. Of all the eleven not more than one had had any share in the disturbance.

So infuriated were the soldiers that, when the men returned to take up the dead, they prepared to fire again, but were checked by Preston, while the Twenty-ninth Regiment appeared under arms in King street, as if bent on a further massacre. "This is our time," cried soldiers of the Fourteenth; and dogs were never seen more greedy for their prey.

The bells rung in all the churches; the town drums beat. "To arms, to arms," was the cry. And now was to be tested the true character of Boston. All its sons came forth, excited almost to madness; many were absolutely distracted by the sight of the dead bodies and of the blood which ran plentifully in the street, and was imprinted in all directions by the foot tracks on the snow. "Our hearts," says Warren, "beat to arms; almost resolved by one stroke to avenge the death of our slaughtered brethren." But they stood self-possessed and irresistible, demanding justice according to the law. "Did you not know that you should not have fired without the order of a civil magistrate?" asked Hutchinson on meeting Preston. "I did it," answered Preston, "to save my men."

The people would not be pacified till the regiment was confined to the guard-room and the barracks; and Hutchinson himself gave assurances that instant inquiries should be made by the County Magistrates. The body of them then retired, leaving about one hundred persons to keep watch on the examination, which lasted till three hours after midnight. A warrant was issued against Preston, who surrendered himself to the Sheriff; and the soldiers who composed the party were delivered up and committed to prison.

It is by no means exclusively to military incidents that our attention is directed. We are called upon to note the peaceful triumphs of the settlers of new States, in their conquests of flood and field, to go forth with the pioneer and thread the wilderness. On these points Mr. Bancroft writes with feeling, while he seeks to embody his perceptions of nature; as in his notice of

DANIEL BOONE.

In his peaceful habitation on the banks of the Yadkin River, in North Carolina, Daniel Boone, the illustrious hunter, had heard Finley, a trader, so memorable as the pioneer, describe a tract of land West of Virginia as the richest in North America or in the world. In May, 1769, leaving his wife and offspring, having Finley as his pilot, and four others as his companions, the young man of about three-and-twenty wandered forth through the wilderness of America, "in quest of the country of Kentucky," known to the savages as "the Dark and Bloody Ground," "the Middle Ground," between the subjects of the Five Nations and the Cherokees. After a long and fatiguing journey through mountain ranges, the party found themselves, in June, on the Red River, a tributary of the Kentucky, and from the top of an eminence surveyed with delight the beautiful plain that stretched to the Northwest. Here they built their shelter and began to reconnoiter and to hunt. All the kinds of wild beasts that were natural to America—the stately elk, the timid deer, the antlered stag, the wild-cat, the bear, the panther, and the wolf—couched among the canes, or roamed over the rich grasses which, even beneath the thickest shades, sprung luxuriantly out of the generous soil. The buffaloes cropped fearlessly the herbage, or browsed on the leaves of the reed, and were more frequent than cattle in the settlements of Carolina herdsmen. Sometimes there were hundreds in a drove, and round the salt-licks their numbers were amazing.

The Summer in which for the first time, a party of white men enjoyed the brilliancy of nature, near and in the valley of the Elkhorn, passed away in the occupations of exploring parties and the chase. But one by one, Boone's companions dropped off, till he was left alone with John Stewart. They jointly found unceasing delight in the wonders of the forest, till, one evening, near Kentucky River, they were taken prisoners by a band of Indians, wanderers like themselves. They escaped; and were joined by Boone's brother; so that when Stewart was soon after killed by savages, the first victim among the hecatombs of white men slain by them in their desperate battling for the lovely hunting ground, Boone still had his brother to share with him the dangers and the attractions of the wilderness, the building and occupying the first cottage in Kentucky.

In the Spring of 1770, that brother returned to the settlements for horses and supplies of ammunition, leaving the renowned hunter "by himself, without bread, or salt, or sugar, or even a horse, or a dog." "The idea of a beloved wife," anxious for his safety, tinged his thoughts with sadness; but otherwise, the cheerful, meditative man, careless of wealth, knowing the use of the rifle, not the plow, of a strong, robust frame, in the vigorous health of early manhood, ignorant of books, but versed in the forest and forest life, ever fond of tracking the deer on foot, away from men, yet in his disposition humane, generous, and gentle, was happy in the uninterrupted succession "of sylvan pleasures."

He held unconscious intercourse with beauty
Old as creation.

One calm Summer's evening, as he climbed a commanding ridge, and looked out upon the remote "venerable mountains" and the nearer ample plains, and caught a glimpse in the distance of the Ohio, which bounded the land of his affections with majestic grandeur, his heart exulted in the region he had discovered. "All things were still." Not a breeze so much as shook a leaf. He kindled a fire near a fountain of sweet water, and feasted on the loin of a buck. He was no more alone than a bee among flowers, but communed familiarly with the whole universe of life. Nature was his intimate, and as the roving woodsman leaned confidingly on her bosom, she responded to his intelligence.

For him the rocks and the fountains, the leaf and the blade of grass had life; the cooling air laden with the wild perfume, came to him as a friend; the dewy morning wrapped him in its embrace; the trees stood up gloriously round about him as so many myriads of companions. All forms wore the character of desire or peril. But how could he be afraid? Triumphing over danger, he knew no fear. The perpetual howling of the wolves by night round his cottage or his bivouac in the brake, was his diversion; and by day he had joy in surveying the various species of animals that surrounded him. He loved the solitude better than the towered city or the hum of business.

Near the end of July, 1770, his faithful brother came back to meet him at the old camp. Shortly after they proceeded together to Cumberland River, giving names to the different waters; and he then returned to his wife and children, fixed in his purpose, at the risk of life and fortune, to bring them as soon as possible to live in Kentucky, which he esteemed a second Paradise.

The parallel English movement in the British parliament, while the reckless caprices of ministers are rapidly disintegrating the old American loyalty, is described with a life and knowledge which would do honour to Macauley or Lord Mahon. On that stage Franklin, to whose ability and disinterestedness Mr. Bancroft is never insensible, is a conspicuous actor. The great scene before the Privy Council, with the attack of Wedderburne, is clearly described, with force and without effort at effect. As Franklin took his own revenge, in his own way, at the Treaty of Peace, so the American historian "feeds fat his grudge," as he draws the moral of the final reputation of the two actors of the day.

Franklin and Wedderburne parted; the one to spread the celestial fire of freedom among men; to make his name a cherished household word in every nation of Europe; and in the beautiful language of Washington, "to be venerated for benevolence, to be admired for talents, to be esteemed for patriotism, to be beloved for philanthropy;" the other childless, though twice wedded, unbeloved, wrangling with the patron who had impeached his veracity, busy only in "getting every thing he could" in the way of titles and riches, as the wages of corruption. Franklin, when he died, had nations for his mourners, and the great and the good throughout the world, as his eulogists; when Wedderburne died, there was no man to mourn; no senate spoke his praise; no poet embalmed his memory; and his king, hearing that he was certainly dead, said only, "then he has not left a greater knave behind him in my dominions." The report of the Lords, which had been prepared beforehand, was immediately signed; and, they "went away," says Fox, "almost ready to throw up their hats for joy, as if, by the vehement and eloquent Philippic against the hoary-headed Franklin, they had obtained a triumph."

Memories of a Grandmother. By a Lady of Massachusetts. Gould & Lincoln.

The lady of Massachusetts, who is evidently a real person, tells her story in a sensible way, picking out leading impressions of persons and events; and not afraid of occasionally disclosing herself in a passage, the frankness of which partakes something of *naivete.* It is not every widow, although she may be a grandmother, who would write so plainly, though unaffectedly, of her second marriage, or of her experiences of maternity. From the stock of anecdotes of childhood we take one or two. Here is a reminiscence which treats us to a slightly different version, somewhat amplified in New England, of a passage in Drunken Barnaby's Itinerary in the home country, which, in the orignal, records how—

In my progress travelling northward,
Taking farewell of the southward,
To Banbury came I, O prophane one!
Where I saw a Puritane one
Hanging of his cat on Monday,
For killing of a mouse on Sunday.

This is the grandmother's mitigated account of that celebrated affair, in which the Deacon seems to have been rather playful in his prelude to capital punishment:—

Nothing could be more perfect than the *system* of my life. My grandmother never failed to prepare the frill of her Sabbath-day cap previous to sunset on Saturday. It was done by running a goose-quill through a broad hem, thus leaving it very neatly crimped; and as I learned my Sunday lesson, sitting beside her, I wondered if my mother wore caps. Strange to say, I had forgotten her face, although I was four years of age when I left her. Mingling with my Sabbath lesson, came to mind often these lines, from verses picked up somewhere—where I never knew—but certainly before I went to H——:—

"There was a Presbyterian cat
Went forth to seek her prey;
'Twas round the house she chased a mouse,
All on the Sabbath-day.
The Deacon, he laid down his book,
And chained her with a chain—
'You saucy puss, how dare you thus
This holy day profane!'"

I remember no more, excepting that, on Monday, puss was hung upon a tree for Sabbath-breaking.

A quaint moral from the old family clock:—

One of my earliest reminiscences is that of a tall, venerable clock, which stood in a corner of the dining-room, with a most expressive face, diversified by the various phases of the moon, a truthful tongue and hands pointing unerringly to duty, ornamented by three gilded balls on the top. Into the body of this clock it was my delight to look and wonder. I had no wish to ask if there was any bottom to it—feeling then that there could be none; and whether the weights descended below the floor or not, I never knew. All was darkness, as I peeped, again and again, into the shadowy depths of that faithful old clock. It is true, much in Time was indeed dark before me; and as the weights descended day after day, day after day, it was not for me to fathom the mystery. A sort of fascination drew me toward the time-piece. I was forbidden to open or touch it, and hence my stolen visits naturally possessed a double charm. Looking down into the silent abyss, I have stood long alone, listening to the clicking above, without uttering a sound or moving, till a step near has warned me that I was "breaking a rule."

A faithful monitor is the old family clock! Seldom, if ever, has it been better characterized than in the following verses, which are given from a popular English writer:—

THE OLD COTTAGE CLOCK.

Oh! the old, old clock, of the household stock,
Was the brightest thing and neatest;
Its hands, though old, had a touch of gold,
And its chime rang still the sweetest.
'Twas a monitor too, though its words were few,
Yet they lived, though nations altered;
And its voice, still strong, warned old and young,
When the voice of friendship faltered.
"Tick, tick," it said—"quick, quick, to bed—
For ten I've given warning;
Up, up, and go, or else, you know,
You'll never rise *soon* in the morning!"

A friendly voice was that old, old clock,
As it stood in the corner smiling,
And blessed the time with a merry chime,
The wintry hours beguiling;
But a cross old voice was that tiresome clock,
As it called at day-break boldly,
When the dawn looked gray o'er the misty way,
And the early air blew coldly;
"Tick, tick," it said—"quick out of bed,
For five I've given warning;
You'll never have health, you'll never get wealth,
Unless you're up soon in the morning."

Still hourly the sound goes round and round,
With a tone that ceases never;
While tears are shed for the bright days fled,
And the old friends lost forever!
Its heart beats on—though hearts are gone
That warmer beat and younger;
Its hands still move—though hands we love
Are clasped on earth no longer!
"Tick, tick," it said—"to the church-yard bed,
The grave hath given warning;
Up, up, and rise, and look to the skies,
And prepare for a heavenly morning!"

The lady is beside a poet in her own right. Some of her verses scattered along the volume are very clever. We give the first and one of the later ones in the volume which she has treated us to; not scorning this early effort of the muse:—

Among my friends in O——, it was a settled thing that I was a poet—malgre my brother's opinion to the contrary, who advised me by all means to "write for a *weakly* paper." My own attempts at versification, about that time, I forget. The first effort of my little sister I well remember—and am a witness to the lovely and religious character of her poetry in after years. We were trying at *impromptus*, at the time referred to—and her's revealed a secret quite embarrassing, and wholly unsuspected. The childish effusion thus run:—

A man named Thacher
Loves my aunt;
And tries to catch her,
But he can't.
She don't like him—
He loves her:
Her name is Julia,
His—Oliver!"

The other may serve as an indication to some of the graver memories, happily relieved by a sense of humour, twin companion of true feeling. These lines were written "during the sale of our furniture, when we left our little cottage in B——:"—

THE AUCTION: TO P——.

They're bearing them away, my son, the relics bright and dear,
Which we, in sweet security, have fondly cherished here;
The couch whereon thou first wert laid, in feeble infancy,
Is passing into other hands—all strangers unto me.

The chair wherein thy sire reclined, whene'er with care opprest,
The chair wherein thy sister slept, in peace upon my breast;
The table where our merry games we nightly loved to play,
The table for our social meal—all, all have passed away.

Those mirrors unto me no more shall give thy beaming face,
Reflecting true thy sister's smile—her soft and winning grace;
And other looks, perchance less fair, less kindly given than thine,
Reflect hereafter from the glass, alas! no longer mine

And now they bear unto their homes, in heedless haste away,
Those lamps, whose light so oft for us has shed a softened ray;
'Tis well;—another light than this, be mine the charge to trim—
The lamp that shines and guides us all, through darkness, unto Him,
Whose wisdom seeks the wayward heart to purify and bless,
Who heeds the helpless orphan's cry, the widow's loneliness.

'Tis painful thus to see them go—but heed it not, my son,
For such is Life—its ties must all be severed, one by one;
It is not for the dross itself, I shed these idle tears;
It is that they have stood like friends, my company for years;
And when association's links are rudely broke in twain,
The spirit will resign itself awhile to tears and pain.

But all is o'er—the heavy tread of careless feet is gone,
And we must rise, and with the world still mix and wander on;
We taste not of the suffering, the bitterness and gall,
Of Him who died for us, my child—who died for us and all.

Then let us patiently submit, and meet our coming fate,
Till bidden to that holy seat—that high, unchanging state—
Where, unto those who faithful are, the happy call is given,
"Enter, thou purified—redeemed—to life secure in heaven!"

The little volume is the outline of a life-story, which the imagination and experience of our readers may readily fill up.

Later Years. By the author of "The Old House by the River," and "The Owl Creek Letters." Harpers.

The literary tastes of the popular author of this volume disclose an engaging vein of sentiment, tempered by sound animal humor; a love of anecdote and a decided penchant for fishing and field sports. His stories, whether grave or gay, are told in a very easy, pleasing manner, reflecting, no doubt, a good heart in the writer. A reminiscence of an old man and his grand-daughter, whom he had instructed, standing in the village church porch, will furnish us with a pleasing quotation, though we should not have to go far to seek for another as good.

SKETCHES FROM MEMORY.

Their cottage was a curious place. The old man's means were very slender, yet he had contrived to live comfortably in this cottage, and to bring up his orphan grand-daughter on the income of a small property left her by her father.

She was no blue. She would not have known what the word meant. Greek and Latin were to her like the spelling and arithmetic of other children. Day after day, week after week, year after year, she had lived alone in the little cottage with the old man and his store of books; and her sole employment and enjoyment had been to join him in all his studies, to assist him in all his fancies, and to learn from him every thing that his well-stored mind could furnish for her grasp. When for a little she mingled with others, she was like all young maidens of her age, gentle, retiring, and somewhat shy, only there was a look of maturity in her deep and beautiful eye that attracted you toward her, and then the exquisite simplicity of her character won your heart.

For a moment, I have said, she stood quietly by the old man's side, and it may be that she joined in his simple act of worship, as she bowed her head. As he replaced his hat and advanced toward the porch, she raised her head, and the wind, with a sudden sweep of fun or fury, burst the strings of her hood, and carried it out among the grave-stones, the tops of which but just stood out of the snow. And then, as she raised her hands involuntarily, with a slight exclamation of surprise, the magnificent masses of her hair streamed out in waves of light, and at the same instant she let go the folds of her long blue cloth cloak, and that, too, was thrown back, hanging only by the clasp at her throat, revealing the symmetry of her form, clad in a woolen dress, tight at the throat and waist, elsewhere loose and graceful, though severely simple.

Was it not a scene for memory? A thousand times, in later years, I have recalled that scene. How beautiful she was, as the flush of surprise and modest confusion lit up her radiant face! And there she stood, irresolute, not knowing for the moment what to do, and her glorious hair flowed like a torrent on the wind, and her cloak streamed back, and her eyes flashed, and then half filled with tears, and the wind and the snow played with her warm red cheek.

Have I not said that this was in the long gone years? Why should I go on with more? Let me leave her standing there, young and radiant in her loveliness as a statue. Let me leave her there for you to see her as I have seen her ever since, the incarnation of youth and purity.

But it may not be. And yet they left her there who loved her best—just there!

The snow was gone. The first Spring violets, blooming not six feet from that path, were disturbed to make her grave. I am not going to tell you more of her. It was not my intention to speak of any scene but that in the church-yard. When the May mornings came, the old man came alone to the church, and paused, as before, each Sunday morning, half way from the gate to the door, and prayed; and sometimes I could see the struggle in his soul, as he hardly knew whether to look down at the newly-made grave close by his feet, where lay hidden all he had loved on earth, or as of old up to the God that had given and taken her. But then I could see the victory too, for the victory was always the same, and he would raise his now bent body up to its full stature, and slowly, and as if with difficulty, would lift his eyes from the grave up the church side, up the tall spire, up to the fleeting clouds and changeful sky, and then I could see that he looked on, on, into the fathomless beauty of the abyss above, deeper than ever before into the infinite glory of God's love; and that, as he prayed, he heard a voice inaudible to our ears, but clear, and pure, and ravishing to his keener hearing—a voice that seemed to him to surpass the songs of all the other inhabitants of that long-looked-for home!

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions,* a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 Broadway.

Removal!

THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.

We are now opening an entire new stock of *French and American Paper Hangings,* fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.

New designs for Parlors, &c., by every steamer, from our agent in Paris.

Artistic workmen attend to the Retail Department.

THOMAS FAYE & CO., Importers and Manufacturers,
jy8-6m † 257 Broadway, directly opposite the City Hall.

NEW FALL AND WINTER GOODS.—S. & M. E. TOWLE & CO., 281 Grand street, having completed their stock, of rich Fall and Winter Dry Goods, offer extraordinary inducements in all kinds of dress goods of their own importation; and have recently purchased at auction at least 33 per cent. less than the cost of importation.
French Merinos, Cashmeres, Lyonese Cloths.
Magnificent Broche and Brocade Silks.
Rich Harlequin and Salin Plaid Silks.
Satin, Ombre, and Solid Striped Silks.
Lyons Velvet warranted all Silk, Black and Colored.
Ladies' Cloths, of new and desirable Shades.
Black and Colored Cloak Satins.
Mourning Dress Goods, Bombasins, Canton Cloths, Alpacas, together with a complete assortment of mourning apparel.
S. & M. E. TOWLE & CO. invite attention to their stock of house-furnishing goods, replete in all kinds of Muslin Sheeting and Shirting, Linen Damasks, Napkins, Towelings, Barnsley sheeting, etc., Marseilles Quilts, Blankets, Welsh and American Flannels of all kinds.
COLUMBIAN HALL
has been recently enlarged to make room for the extensive assortment of Cloaks, Broche and Wollen Shawls, for which a separate salesroom has been opened.
Goods warranted as represented, one price, and sent to all parts of New York, Brooklyn, etc. S. & M. E. TOWLE & CO.,
oct14-3m-6 Columbian Hall, 281 Grand street.

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Wareroems, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. jel7-1y

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.
John Johnson, } 111 East 18th street, N. Y.
sep23-1y B. M. Johnson, }

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. *m11-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in a superior manner.
Gents' Furnishing Goods je3-1y

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oot7-1y MILLER & WATTSON, Proprietors.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

HOSIERY AND UNDER-GARMENTS.—A. RANKIN & Co., No. 104 Bowery, Manufacturers and Importers of Hosiery and Under Garments of every description.
Importing and manufacturing largely, and having an experience of more than thirty years in the business, A. R. & Co. assure buyers that they can sell the
BEST GOODS AT VERY LOW RATES.
Silk, woolen, and cotton under-shirts and drawers, of every size and quality, made to order.
Remember the OLD STAND 104 BOWERY.
Established in 1823. Sep. 23-tf.

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. Vandewater. R. Heasley.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c
☞ All orders punctually attended to. au12-1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.— 377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices,* adapted to every required operation of weighing, as Railroad Scales for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. Warehouse Scales (Dormant and Portable), Heavy Portable Scales, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*
Store Scales, various modifications. Hay and Coal Scales, made entirely of Iron and Steel. Counter Scales, &c. Small Scales and Even Balances for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and a·e generally regarded as The Standard from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle,* combining *great heating power* with *economy* and durability, is unsurpassed by any in use.
We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.
Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.
CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.
Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.
In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.
We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.
GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

SCHOOLS.

EPISCOPAL ACADEMY OF CONNECTICUT.—WINTER TERM begins Jan. 2. A limited number of pupils is received into the family of the Principal at $65 per Session of 14 weeks, for Board, Tuition, &c. Information may be had at Stanford & Swords, 637 Broadway, and S. D. Denison, 19 Bible House. Address,
Rev. EDWARD BALLARD.
Cheshire, Nov. 25, 1854. dec2-4t

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19-6m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte, from $10 to 30 per quarter.	
Use of Instrument	$5 00 "
Painting in Oil	20 00 "
Water Colours	10 00 "
Drawing	5 50 "

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29-6m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The winter term of this institution wil commence on Monday, the sixth day of November next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms, &c., apply at No. 705 Broadway, or to the principal at Scarsdale. sep30-3m-$

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.
JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854-1y

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.
Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c., as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.
oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.
☞ Entire satisfaction guaranteed, au19-6m

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictur s in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.
GARBANATI, Artist, 435 Broadway,
oct21-1y corner of Howard street.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.	Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Israel Minor, 214 Fulton-st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 B'dway.	Jeremiah Robins, 536 Washington.
Walter W Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. VanAuken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st	Ward A. Work, 31 Water-st.

Nathaniel Weed, 63 Amity-street.
GEORGE W SAVAGE, Secretary.
Ap29-1y C. V. B. OSTRANDER, President.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,	Wm. D. Andrews,	John H. Hallett,
Wm. H. De Groot,	Eben'r Collamore,	J. O. Fowler,
James Morrison,	James Litton,	Daniel Hodgman,
Edw'd I. Jaques,	Thomas McElrath,	Alex. C. Poillon,
Abr'm B. Miller,	James Coggeshall,	Wm. T. Dugan,
Edw'd V. Price,	Wm. H. Simonton,	Geo. W. Farnham,
Wright Gillies,	James N. Crow,	T. B. Coddington,
Stephen W. Smith,	Albert Journeay jr.,	J. G. Merritt,
T. A. Howe,	Addington Reed,	Chas. S. Francis,
M. M. Van Beuren,	J. Edgar,	William Miles,
George J. Byrd	Seely Brown,	J. S. Lounsbery,
William West,	Thomas Keech,	Wm. Westerfield,
Alph. Underhill,	R. A. Tooker,	Thos. E. Cooper,
Benj. W. Benson.		

[f4-1y] WILLIAM P. LYON, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,	E. H. Howell,	Arthur Leary,
M. X. Harmony,	Henry Morgan,	Dewitt Bloodgood,
Thomas E. Davis,	Richard Lathers,	G. W. Coster,
John Garcia,	William Callender,	James Donaldson,
T. James Glover,	Frederic De Peyster,	S. P. Bell,
C. F. Lindsley,	Peter Morris.	

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary
C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. jal-tf

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year	$481,042 85		
Interest received during the year	93,234 55		
Total receipts for 1853	$574,277 40		
For losses unpaid Jan. 1st, 1853, $ 33,200			
For losses of the year * 1853, 113,100			
For purch'se of policies surrender'd 41,124 35			
For salar's, taxes, postage, exch'ge, 20,204 59			
For commissions to agents 28,161 72			
For physicians' fees 2,464 35			
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 0		
Brooklyn " " " "	50,000 00		
Albany " " " "	25,000 0		
Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
		1,774,005 46	
Nett accumulation Jan. 1, 1854	$1,774,005 46		
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:
Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan

On the Mutual Principle, the profits are divided every six years Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
apl-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus $2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,		Alexander T. Stewart,
Adam Norrie,	Robert L. Maitland,	Henry L. Routh,
Henry Eyre,	Benjamin B. Sherman,	John Auchincloss.

EDMUND HURRY, Surveyor. [apl-1y] A. B. McDONALD, Agent.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,	Barnet B. Boerum,	J. Schenck Suydam
John J. Hicks,	George Barnes,	William A. Cobb,
Minor H. Keith,	Henry A. Kent,	J. V. Schoonmaker
John DeBevoise,	John L. Everett,	Edward Neville,
Grahams Polley,	Timothy B. Crawford,	John Moore,
Thomas C. Moore,	E. R. Livermore,	Jared Sparks,
Thomas M. Clark,	Jacob B. Boerum,	James L. Morgan,
Joseph Boughton,	James Affleck,	Elisha B. Morrell,
James S Bearns,	James Moore,	A. J. Allaire,
Ralph Pomroy,	John J. Crane,	Samuel C. Barnes,
Edwards W. Fiske,	Geo. W. Prince,	Jeremiah Johnson,
Phillip S. Crook,	M. Kalbfleisch,	Richard Raynor,
Francis B. Spinola,	W. E. Caldwell,	Rollin Sandford.
Jacob D. Fowler.		

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden,	Robert Smith,	Orsamus Bushnell,
William K. Lothrop,	John L. Tonnele,	James Black,
James E. Brown,	Francis Blanchet,	George W. Kerr,
John Newhouse,	James W. Randell,	Philip G. Weaver,
Isaac Fryer,	Daniel B. Pierson,	Robert McClellan,
Frederick Hadley,	Robert Orr,	William Voorhis,
John G. Wellstood,	Nathan Clark,	Adelmour W. King
Chas. C. Cunningham,	Peter Poillion, Jr.,	Jas. Wotherspoon,
William Laimbeer, Jr.,	Robert H. Goff,	Chas. H. Smith,
Richard Schell,	Abm. M. Binninger,	D. Colden Ruggles,
William K. Thorn,	George H. Bell,	R. C. Rathbone,
Alex. McKensie,	Daniel T. Rogers,	J. W. Rumsey,
Levi Onderdonk,	Elisha Brooks,	John M. Mason,
Joseph H. Jennings,	Edward C. West,	Moses M. Bradley,
	Robert Paton,	

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20-1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.
This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.* CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
John R. Suydam,	John L. Buckley,	Curtis Judson,
Henry Beadel,	George Clark,	John W. Mersereau,
Robert Schell,	Benjamin Babcock,	Alex. Muir,
Henry S. Leverich,	R. W. Howes,	Eugene Dutilh,
Joseph Foulke,	Samuel H. Foster,	John Gray,
F. A. Palmer,	Nathan Starr,	James F. Hall,
George W. Riggs,	W. N. McIntire,	John S. Harris,
Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

WM. V PORTER, Secretary. JACOB REEZE, President.
S. CAMBRELENG, Counsellor.
JOHN T. METCALFE, Consulting Physician.
oct7-6m CHARLES D. SMITH, M.D., EDWARD FIELDS, M.D., } Medical Examiners.

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture.
sep16-6m

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27-1y

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings fo Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9-6m

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. 523 Sixth Avenue, between 31st and 32d streets, N. Y.
N. B. Ornaments sent to all parts of the Union. jy1-6m

EGYPTIAN MUSEUM, No. 659 Broadway, New York. "THE GREATEST ATTRACTION IN THE CITY."

The objects in this Museum, numbering upwards of 1,000, were almost all taken from the tombs and ruined cities of Egypt, in the presence and under the supervision of Dr. Abbot; and it is to the copious illustrations of the domestic, political and religious economy of the Ancient Egyptians which they afford, as well as to their singularly perfect and minute state of preservation, that they owe the extraordinary interest they have excited, and the universally expressed desire to retain them in America.

The European reputation of Dr. Abbott's Collection, and the profound theories that have been drawn from it by Oriental Scholars, are well known, and the works of the following authors may be referred to for opinions of its value and importance to the history of the Age of the Ptolemies and the Pharaohs, viz.: the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, Prof J. V. C. Smith, Sir Gardner Wilkinson, Bayle St. John, Esq., Stewart Poole, Esq., M. Prisse, in the Revue Archæologique, M. Ampere, &c.

Open day and evening. Admission, twenty-five cents.

*** Schools, (both private and public,) family and juvenile parties, admitted on reduced terms. sep16-3m

PIANOS AND MUSIC.

NEW MUSIC.—COOK & BROTHER have just published the following:

MY OWN FIRESIDE. Beautiful song, with chorus and libitum, by Julius Metz. 25c.
LOVE ILLUMES THE DARKEST NIGHT. By the popular composer, Thos. Baker. 25c.
FAREWELL! FAREWELL! ALL THY SORROWS NOW ARE O'ER. Song or Quartette by J. M. Pelton. Easy and effective. 25c.
GRAPESHOT POLKA REDOWA, by Sanderson. Dedicated to Major W. M. B Hartley. Popular, easy style. 25c.
LA VERTA (Valse sentimentale). Metz, Classical style. 38c.
HAREBELL WALTZ, by Timothy Trill. Brilliant, with appropriate Vignette. Colored, 38c. Plain, 25c.
BRIDAL GIFT POLKA. T. J. Cook. Splendid vignette. 50c.

On hand, a fine assortment of Haines Bros. & Cumming's brilliant-toned Piano Fortes, at prices that defy competition. All the new Music of the day, Melodeons, Guitars, &c. COOK & BRO.
aug5-6m 843 Broadway.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.
☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best maufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6,6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20-1y Factory, 311, 313, 315 Rivington street.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. apl-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:
No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar4-1y HENRY ERBEN, 172 Centre street, N. Y.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON. Sole Agents,
my13-1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. 421 BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by maii, single postage
J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.
HENRY STONEY,
f18-1y opposite the Prescott House.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1-1y] LUCIUS HART.

NEW LOCATION— FITZSIMMONS' Furniture and Upholstery Warerooms, 483 Broadway, between Broome and Grand streets and at his old stand, 235 Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y 483 Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

IRON FURNITURE DEPOT—IRON BEDSTEADS AND IRON FURNITURE of all descriptions.—Spring MATTRASSES and elastic PAALIASTERS, which are acknowledged to be the best and cheapest BEDS for health, economy, comfort and neatness. They retain their elasticity—do not get hard and uncomfortable like other Beds or Mattrasses. A large assortment of every variety of BEDDING at *cheapes* rates constantly on hand.
N. B.—All orders promptly furnished and sent to any part of the city or country. Warerooms, 553 Broadway. oct7-3m

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23-6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods
mar18-1y R. E. PETERSON, W. T. PETERSON } 144 Bowery, N. Y.

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.
Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.
The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.
Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.
Fillings warranted from 10 to 30 years.
Particular attention to the regulation and proper growth of children's teeth.
The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.
Office open from 8 A. M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.
Superior powder for the teeth. 25 cents per box.
Tonic wash for discussed ahd bleeding gums, 25 cents per bottle.
Reference to several thousand people in New York and vicinity.
sep30-6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y
A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, 489 Hudson street, New York, 2d door above St. Luke's church.
All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N Y.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853-4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL E. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.
JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.
Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26-1y

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,
West Troy, Albany Co., N. Y.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.
Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

GWYNNE'S PATENT REACTION PUMP, and GWYNNE'S PUMPING ENGINE, peculiarly adapted for the use of Steamers, Vessels, Manufactories, Paper Mills, Tanneries, Distilleries, and Railroad Stations, Drainage, Irrigation, Coffer Dams, Mines, Quarries, Dry Docks, Fire Engines, and, in point of fact, for every purpose which requires a Pump possessing advantages, as has been clearly ascertained, over every other now in use. These Pumps, according to size, are capable of raising from Fifty to Five Hundred barrels of water per minute; and combine simplicity, cheapness, durability, freedom from liability to get out of order, a return for the power employed nearly equal to the theoretical formula; and on account of the absence of valves and boxes, permits the passage of foreign matters mixed with the water, without injury to the Pump. As an evidence that we can peform what we undertake to accomplish, we have permission to refer to many scientific and practical gentlemen, amongst whom will be found Peter Cooper, Esq., New York; Mark Healy, Esq., Boston; James Horner, Esq., New York; John G. Stevens, Esq., Rest. Engineer, Raritan and Delaware Canal; Messrs. J. S. Bunce & Co., Mechanical Engineers, New York.

Pamphlets containing full particulars will be furnished, on application at the office of
MESSRS. GWYNNE & CO.,
oct28-3m 13 Greenwich street, New York.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oc28-6m 93 Maiden Lane

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

STAINED GLASS FOR CHURCHES, &c, manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19-1y

LOUTREL & SON, COAL-YARD, corner 1st Avenue and Sixth street, New York. Full weight guaranteed. Orders may be left at our Residences.
REFERENCES: Rt. Rev. Benjamin T. Onderdonk, D.D.; Rev. Dr. Berrian, rector of Trinity church; Rev. Benjamin Y. Higbee, D.D.; Rev Dr Spencer; Hon. Chas. King; Hon. Luther Bradish; Hon. Julian C Verplanck. LEWIS LOUTREL, 576 Broome street,
sep30-3m BENJ. B. LOUTREL 63 West 21st street.

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required. apl-1y

THE CHURCH CATHOLIC AND HER CREEDS.

"The Holy Catholic Church" is an article of our Creed, of the Faith which is required of all who are baptized. It is an article little regarded in the present age, because men will not give themselves the trouble of understanding it—rather are commonly too much prejudiced against its real import, to wish to understand it. For this reason, you must be prepared, as I am, to bear all sorts of reproach of illiberality, high-churchmanship, perhaps Priestcraft (the favourite cry of the day), for attempting to enforce it. Yet to enforce it, is part of that "good fight of faith," which every "Man of God" is bound to fight. To enforce it, is only to fulfil the "charge given to us in the sight of God" (1 Tim. vi. 13), to guard the deposit of revealed truth. "O Timothy," says the Apostle to every one of us when he says it to his own ordained disciple, "keep that which is committed to thy trust" (1 Tim. vi. 20). "That good thing, which was committed unto thee by the Holy Ghost which dwelleth in us" (2 Tim. i. 14). "Remember," says one greater than an Apostle to the Angel of the Church at Sardis, "Remember *how thou hast received*, and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." God grant that this be never said unto the Church of England! May it rather be addressed in the strain of merciful love!—"Thou hast a little strength, and hast kept My word, and hast not denied My name. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. iii. 2, 3, 8–11.

Of all the things "that we have," of all the precious treasures entrusted to our keeping in the Catholic Creeds,—the Articles, which are most commonly assailed by the most dangerous of all foes, well-meaning, ignorant, and presumptuous friends, are "belief in the Holy Catholic Church," and in "one Baptism for the remission of Sins." The latter, more especially, is the constant object of attack. Yet it was one of the main particulars—perhaps the main particular—on which the triumph of Catholic Truth was most signal and complete at the consummation of our English Reformation in 1662, when our Prayer-Book was no longer left to the lax interpretation of all whose conscience permitted them to use it—and who had given the most convincing proof of the faithfulness with which it had been often used. In that year, after all the objections which the ablest of Nonconformist teachers could urge had been fully heard, and deliberately considered, by a Body of Prelates, who were by far the most learned our Church has ever produced (Cosin, Morley, Sanderson, Walton, were of the number), assisted, too, by the lights of the most accomplished Theologians (Gunning, Thorndyke, Pearson, Sparrow, and others), the united convocations of the provinces of Canterbury and York—our National Synod—finally guarded the Catholic doctrine of our Prayer-Book by a sanction which made fidelity to it the first duty; for it required that all they who minister in our Church shall not only promise that they will use the same, and no other (as they were already bound), but also in the most solemn manner, in God's House, during His worship, and in the presence of their people, should "declare his unfeigned assent and consent to all and everything contained in that Book."

Now this truly Catholic Judgment of our Church has long been, and still is, the butt at which all the shafts of modern heresy and latitudinarian presumption are unceasingly directed. Statesmen, who fancy themselves made theologians by their call to the Privy Council, in which they may perchance sit as in an ultimate Court of Appeal to decide on questions of the Church's doctrine, scruple not to say, with especial reference to Regeneration in Baptism, "that they will not consent to see the basis of the Church of England narrowed by requiring its ministers to teach this doctrine;" others, who, as members of the Legislature, think themselves as well entitled to legislate on the faith, as they may be admitted to be on the establishment of the Church, specify this particular, as one in which our Prayer-Book needs to be reformed, "in order to retain such men as Mr. Baptist Noel" (be he named to honour as a bright example of honesty, in which he has had none to follow him). In short, we are threatened with a new attempt at a Parliamentary correction of our Prayer-Book—and in this particular among the most prominent.

It may be well that that precious Book, and this especial doctrine in it, be made the battlefield between the true Sons of the Church of England and those who faithlessly usurp the name. Such an assault may, with God's blessing, rally back many of those, whose affections and loyalty to their Church have been shaken by causes, for which the folly and self-conceit of some of its ministers—their rash and unauthorized thirst after novelties—are mainly responsible.—*The Bishop of Exeter.*

The Women of Great Britain.—There are 359,969 old maids (above 40 years of age) in Great Britain. There are 1,407,225 spinsters between 20 and 40, and 1,413,912 bachelors of the same age. In the list of the occupations of women there are 88 authoresses, 18 editors or public writers, 643 actresses, 135 danseuses, 16 equestrians. Of the female domestics no less than 675,311 are entered under the denomination of "general servants." Of the higher class of servants the housemaids are more numerous than the cooks, the former being 55,935, and the latter only 48,806, and there are above 50,000 "housekeepers," and nearly 40,000 nurses. The charwomen are no less than 55,423 in number.—*Census Report.*

DIED.

On Thursday, Dec. 7th, after a very short illness, Elizabeth Sarah, daughter of the Rev. Dr. J. A. and Sarah J. E Spencer, aged 2 years, ten months, and seven days. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

In Williamsburgh, L. I, Dec. 6, at the residence of her son-in-law, the Rev. S. M. Haskins, Mary D., wife of the Hon. Hermon Knickerbacker, of Schaghticoke, in the 63d year of her age.

"In the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with God, and in perfect charity with the world," our beloved sister in the Lord, whose loss we now deplore, when called to her rest, "clinging to the cross," as she expressed it, and relying only on Christ's atoning merits, calmly resigned things seen and temporal, and sweetly fell asleep in Jesus. And we seemed almost to hear the voices of ministering angels as they came to welcome her and bear her in their bosoms to her blest abode. As the sadness of bereavement steals upon us, like the shades of twilight, at her removal from our sight, her remembrance, in the mingled radiance of that faith, hope, and charity, which adorned her truly Christian character, seems like an evening scene of chastened charms, when the setting sun's reflected light from radiant clouds reminds us that a bright and glorious morn will soon succeed the departure of that source of light for a time within the vale. This is felt especially by those who enjoyed her intimate acquaintance, and most of all in the appropriate sphere of female influence and of woman's charms, *the domestic circle*, where her reflected and undying light, we trust, will never cease in loveliness and grace to shine. The death of such, what is it? It is to be carried by angels to the bosoms of the perfected just, to rest with the saints of all ages in Paradise awhile, with a sure and certain hope of rising in the morning of our Saviour's appearing to the perfect consummation of bliss both in body and soul. C.

At Malden, Ulster county, N. Y., Nov. 24, Elizabeth, widow of the late John DeCamp, of this city, in the 65th year of her age.

On the 15th of November, at the residence of her daughter, near Joliet, Illinois, aged 79, Anna, widow of the late Rev. James Thompson, of Durham, N. Y., after a brief but painful illness, although peaceful at the last cloud of the life of this truly Christian woman. As a faithful pastor's wife, she had "done well" her part, endearing herself by Christian ties and devout sympathies to a large circle of devoted friends; uniting to a native kindness of heart an active Christian zeal and earnest unobtrusive benevolence. Living only for her children and the Church of God, her happiness was most perfect in their good and her enlargement. Sustained by the "confidence of a certain faith," and the "comfort of a reasonable, religious, and holy hope," "She rests from her labours, and her works do follow her." E.

At Orange, N. J., Dec. 9th, Frances Pillow, wife of Henry Pilcher. Faithful unto death, she has entered into that rest which remaineth to the people of God. In the communion of the One Catholic and Apostolic Church—ever looking unto Jesus as the author and finisher of her faith—she set a bright example of pure and Christian living, before her household and the world. Long will her memory be cherished in the sorrowing and loving hearts she has left behind. Yet they mourn not as those without hope, knowing that in the putting off this tabernacle of the flesh, she has received the *end* of her *faith*, even the salvation of her soul. C.

NOTICES.

To Correspondents.

"Q." and "T." are both pulling at our buttons to have us listen to some "last words." Both have still something important to explain. But we, and we dare say our readers also, are quite satisfied, and join in hearty chorus of *satis superque*. The editorial "I", therefore—not, on this occasion, *we*—must really now be inserted between our good friends "Q." and "T."; and the word thus formed is presented respectfully yet conclusively.

We are requested to state, that the post-office address of the Rev Dr. Creighton, of Tarrytown, is Sing Sing.

☞ The Rev. Dr. Hooker (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

Ladies' Aid in building a Church for the Poor.—Several ladies of the Episcopal Church in Williamsburgh, propose holding a Fair, for the sale of useful and fancy articles, at the Odeon, corner of Fifth and South Fourth streets, in that city, on Tuesday and Wednesday after Christmas, the 26th and 27th inst., to aid in the erection of Grace Mission Church. This enterprise is at the present time in great need of help, and help will be most thankfully received from any source. Money or donations of any kind may be left with Messrs. Stanford & Swords, 637 Broadway; W. N. Seymour, Chatham square, New York; R. Pettit, 147 Fulton street, Brooklyn; or sent to the Rev. Alvah Guion, 240 South First street, Williamsburgh.

The ladies indulge the hope that many of the friends of Missions in New York and Brooklyn will favour them with their presence and encouragement on the 26th and 27th. The Fair will be open each day from 1 p.m. to 10. Refreshments, Ice Cream, &c., will be provided for the occasion. dec16–2t

A stated monthly meeting of the Protestant Episcopal Mutual Benefit Society will be held at No. 637 Broadway, on Thursday evening next, the 21st inst., at 8 o'clock.
Theo. R. McIlwaine, Rec. Sec'y.
New York, Dec. 14, 1854.

The matriculation of the Junior Class of the General Theological Seminary, will take place on Sunday Evening, the 17th instant, in the Chapel. Divine Service will commence at half past 7. The usual collection will be applied to the Sunday School of the Seminary, or to the needy families of the scholars. Samuel H. Turner, Dean.
Seminary, Dec. 11, 1854.

The Rev. Gregory T. Bedell, Rector of the Church of the Ascension, will preach to the Young (being the third in the course of sermons), in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, Dec. 17. Service to commence at 7½ o'clock.

Ladies Memorial of Bishop Wainwright.—A number of Ladies, deeply interested in securing the erection of an Episcopal Free Church, in the Western part of this city, to be known as "The Ladies Memorial of Bishop Wainwright," will hold a Fair, in the Chinese Building, No. 539 Broadway, on the days and evenings of Thursday, Friday, and Saturday, Dec. 21, 22, and 23. A great variety of useful and fancy articles, books, toys, &c., &c., will be for sale on very reasonable terms. The band from the Institute for the Blind have kindly promised their services for the occasion. Donations are earnestly solicited, and may be sent, as soon as possible, to Mrs. Clinton, 219 West Fourteeth street. dec 2-4t

Advent Services.

The Church of the Holy Innocents, 37th-street near Broadway, will be opened for a special course of services, during Advent, on Sunday evenings, at 7½ P. M.

A course of Sermons will be preached by clergy of the city, on "The Four Last Things." dec2-4t

TRINITY PARISH.—In addition to the usual Sunday Services, as follows:—
Trinity.—Daily, 9 A.M. and 3 P.M.
St. Paul's.—Sunday evening, ½ past 7 P.M. Lecture. Wednesday, 10 A.M., Lecture. Friday, 10 A.M.
St. John's.—Wednesday, 10 A M. Friday, 10 A.M.

Ladies' Fair.—The ladies of Grace Miss. Church, Williamsburgh, propose holding a Fair, for the sale of useful and fancy articles, in Christmas week, to aid in the erection of a church for the accommodation of a destitute population of poor in the third ward. The church has been commenced, and further assistance to carry on the work is greatly needed. Any suitable garments for children, useful or fancy articles for ladies or gentlemen, books or toys, which may be sent to aid this enterprise, will be most thankfully received.

N.B.—Packages may be left with Messrs. Stanford & Swords, 637 Broadway, and W. N. Seymour & Co., 4 Chatham-square, New York; and with Messrs. A. D. Mathews, 92 Myrtle-avenue, or Robert Pettit, 147 Fulton-street, Brooklyn; or, forwarded to the Rev. Alvah Guion, 240 South First-street, Williamsburgh. nov 25-5t

Ladies Fair.

The Ladies of the church of St. John Baptist, intend to hold a Fair for the sale of useful and fancy articles, suitable for Holiday Presents, during the week before Christmas; commencing on Tuesday, the 19th inst., and continuing until the evening of Saturday, the 23d inst.

The Fair will be held in the building on the Southeast corner of Broadway and twenty-second street. Open each day, from 10 A.M. to 10 P.M. Admission free.

The proceeds of the Fair will be devoted to the erection of the new church edifice.

Donations will be thankfully received, and may be sent to Mrs. Edward Stone, Southeast corner of 5th Avenue and thirty-seventh street, Mrs. John Hyslop, No. 119 West thirty sixth street, or to the house of the Rector, the Rev. Cornelius R. Duffie, No. 151 Lexington Avenue. dec9 3t

A Festival and Fair, to aid the Missionary of the Free Church in East Broadway, and at Fort Lee, will be held at the Hall, No. 68 East Broadway, near Market street, commencing on Tuesday, the 26th inst.

Contributions of money, clothing, provisions, or fancy articles, will be gratefully acknowledged, and may be sent to Mrs. Hoyt, No. 68 East Broadway, (in the Drug Store) or to Rev. Ralph Hoyt, Five Points, or care of Messrs. Stanford & Swords, No. 637 Broadway. dec9-3t

Ladies' Fair.—The Ladies of the Free Church of the Epiphany will hold a Fair, for the benefit of said church, in the basement of the same, 130 Stanton street, between Essex and Norfolk streets, on Wednesday and Thursday, December 20 and 21, from 11 A. M. to 10 P. M.

In thus inviting the co-operation of their friends, and of all interested in Missionary work, they have a two fold object:—to secure aid in defraying the expenses of public worship, and to provide means for the relief of the poor. However easy it may be to sustain a Free Church in the midst of a wealthy population, experience has abundantly shown, that to support such a church in a district with very limited means, a majority of whose inhabitants speak a foreign language, and where multitudes are dependent on charity for their daily bread, requires unceasing efforts, and the sympathy and assistance of those who delight in doing good.

Useful or Fancy Articles of any kind are earnestly solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 637 Broadway, Mrs. Lot Jones, 77 2d Avenue, Mrs. John Allen, 165 Henry street, Mrs. William T. Tinkney, 220 Henry street, or Mrs. Cornelius W. Minor, 391 Houston street.
New York, November 27th, 1854. Dec 2-3t

ACKNOWLEDGMENTS.

Free Church of the Holy Martyrs.

The Poor.—The subscriber gratefully acknowledges the following donations: H. L. $10; S. C. $20; Mrs. H a bundle of clothing; also one from an unknown friend; $2 50 from Hoboken

Further aid is much needed at this inclement season, and may be left with Messrs. Stanford & Swords, 637 Broadway, or with
James Millett, 308 Broome street.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor.

From A. $5; from C J. a bundle of clothing; R. W. Howes & Co. 83 pairs of shoes. By Messrs. Stanford & Swords, from H. L. $20; from a friend, as a Thank-giving day offering, a box of clothing.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. Lot Jones, 77 2d-Avenue.
Dec. 12, 1854.

New York Bible and Common Prayer Book Society.—Mrs. E. R. Underhill $10. Mr. P. R. Underhill $5. Mrs. A. B Dash $2, W. S. Popham $2, Samuel T Skidmore $5, Haynes Lord $3, John P. Atkinson $2, Miss M. Duffie $2, Wm. Van Hook $2, Mrs Anna Van Schaick $2, T. W. Ogden $3, Gorden W. Burnham $2, Ferdinand Walker $2, W. B. Windle $2, Rev E. M. Forbes $2 50, Floyd Smith $2, August Bleecker $2, Nathl. F. Moore, LL.D $2, Mrs. Wm. Moore $4, Miss Governeur $4.

Protestant Episcopal Tract Society.

James B. Kissam, M. D. $1, Mrs. A. B. Dash $1, W. S. Popham 1, Samuel T. Skidmore $2, John P. Atkinson $1, Miss M. Duffie $1, Wm. Van Hook $1, Mrs Anna Van Schaick $1, T W Ogden $2, Ferd. Walker $2, Wm. B. Windle $1, Rev E. M. Forbes $2 50, Floyd Smith $1, August Bleecker $1, Nathl. F. Moore, LL.D $1, Miss Governeur $1, Mrs. Wm. Moore $1.

General Protestant Episcopal Sabbath School Union and Church Book Society.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the society:

The Church of the Holy Evangelist, New York, Rev. B. Evans, $12 28; Trinity Church, New Haven, Rev. H. Croswell, D.D, $68; St. Paul's, Concord, New Hampshire, Rev. N. E. Marble, Rector, $12 09; St. John's, Hartford, Rev. E. A. Washburn, $38 80; Rev. J. W. Hoskins, East New Market, Maryland, $2; Daniel Banks, by Rev E. G. Gear, Fort Snelling, $10; Also, from the following annual subscribers: by W. H. Ball, Bath, New York; Lay Noble $1, Mrs. C. Cook $1, Mrs. W. B. McCay $1, Mrs. H. H. Cook $1. Mrs. David Woods $1, Mrs. Nancy Robie $1, S. D Hunter $1, R. L. Underhill $1 Mrs James Lyon $1, and W. H. Bull $1. By Rev Henry Fitch, Bristol, Connecticut; Herald S. Potter $2, Reuben N. Griffin $1, J. W. Pardee $1, Homer L Hayes $1, and Rev. H. Fitch $1. By Rev. C. A. Maison; Edward Blake $1, Mrs S. M Smith $1; Rev. C. A Maison $1. By Joseph A. Lucas; Hon. W. H Battle $1, Andrew Mickle $1, Mrs. H. S Ryan $1, Mrs Rebecca W. Lucas $1.—Total. $166 17
Depository 637 Broadway. J. W. Mitchell, Treasurer.
New York. Dec. 13, 1854.

The "Ladies Benevolent Association of the Church of the Holy Evangelists," gratefully acknowledge the receipt of $2 50 from Hoboken, through Messrs. Stanford & Swords. Further donations are greatly needed, and will be thankfully received by either of the following officers:
Mrs. B. Evans, 172 Broome street.
Mrs. W. E. Thompson, 83 Cliff street.
Mrs. J. Studwell, Jr., 75 Eldridge street

Fund for Aged and Infirm Clergymen.

The Treasurer has received since the acknowledgment of December 4th, the following contributions, viz:—

THANKSGIVING OFFERINGS.

St George's church, Flushing, Rev. J. Carpenter Smith	$61 45
St. John's, Brooklyn, Rev. T. T. Guion	62 00
St. Bartholomew's, New York, Rev. J. Cooke	184 48
Calvary, New York, Rev. Dr. Hawks	450 64
Holy Innocent's, Albany, Rev. S. Reed	12 00
Holy Communion, New York, Rev. Dr. Muhlenberg	149 00
Zion, Little Neck, Rev. H. M. Beare	13 46
All Saints, New York, Rev. Wm. E. Eigenbrodt	91 63
St Thomas', North Windsor, Rev. R. Riley	26 60
Trinity, New York, Rev. Dr. Berrian	104 95
St. James', New York, Rev. P. S. Chauncey	75 00
St Mary's, Brooklyn, Rev. J. W. Shackelford	11 00
St. George's, Astoria, Rev T. R. Chapman	13 00
St. Peter's, Albany, Rt. Rev Bishop Potter	60 00
St. Mark's, Malone, Rev. A. C. Treadway	6 00
Grace, Brooklyn Heights, Rev. Dr. Vinton (in addition)	5 00
Total amount,	$1,326 71

C. N. S. Rowland, Treasurer,
55 Water Street.
December 11, 1854.

Advertisements.

FOR SALE.—One of the best located pews in Grace Church. Apply to LIV. LIVINGSTON, No. 85 Nassau street.
dec 16-2t

IRVING SAVINGS INSTITUTION, No. 67 Warren, one door from Greenwich street. Open daily, from 10 A.M. to 1 P.M. and 4 to 7 P.M.

Interest, at the rate of 6 per cent allowed on all sums from one dollar to $500

The funds of this Institution are securely invested in Bonds and Mortgages, in the city of New York, worth double the amount loaned, and in Bonds of this city.
Caleb S. Woodhull, President.
W. M. Pullis, M. D. Van Pelt, } Vice Presidents.
Vanderbilt L. Buxton, Secretary. [dec9-$3m

DELANCY HOUSE, 729 BROADWAY, CORNER OF WAVERLY PLACE.—This spacious and elegant mansion has been fitted up as a Family Hotel, conducted on the European plan, and challenges comparison with any establishment in the city. The location is unsurpassed, the rooms large and pleasant, all fronting Broadway or Waverly Place, opposite New York Hotel, neatly and tastily furnished, arranged more with a view to comfort than to the elegances which characterize our fashionable hotels, at the same time will please the most fastidious, and need but be seen to ensure an extensive patronage.

Parties can now make a selection of rooms, furnished to their taste, in suits or single; very desirable for families or gentlemen who wish to study economy, as well as to enjoy the retirement of an elegant home.

The travelling community will find this establishment all that is described—quiet, genteel, and emphatically a First Class House. A Restaurant attached, under the supervision of experienced Restaurateurs, with private Dining and Supper Rooms, where every attention will be received by the guests of the House. The proprietor invites his friends and the public to call, with full assurance that it will elicit the commendation of all who patronize this Model House.
nov 25-4t ROSWELL GREEN, Proprietor.

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.
Hats and Caps made to order.
Furs altered to any shape. au19-1y

FALL AND WINTER FASHIONS OF HATS, CAPS, AND FANCY FURS.—J. DICKSON, of 316 Bowery, offers a handsome and varied stock of Hats, Caps, and Fancy White, Black, and Drab Beaver and Felt Hats for infants, boys, and misses, with a well selected stock of the various kinds of fancy Furs, in Capes, Victorines, Cuffs, Muffs, &c., all made up under our own supervision. Also, new styles of Beaver and Felt Bonnet in White, Black, and Drab, all offered at small advance. J. DICKSON,
oct7-3m 316 Bowery, one door south of Bleecker street.

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations*," "The Palace of Elegance and Taste," &c.

Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below

Fancy Goods Department.

Work-boxes, Dressing-cases, Card, Odor, and Cigar cases, Portfolios, Writing-desks, Paper and Pen knives, Taylor's Honey & Windsor Soap, Toilet and Jewel cases, Porte-monnaies, Tablets, Brushes, Chess, Dominoes, Checkers, Alabaster, Bronze, Parian, Bisque, Statuary, &c., &c.

Reticule Department.

Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

Toy Department.

Villages, Cities, Camps, Farms, Buildings, Animals, Railways, Harmonicons, Pianos, Graces, Magic-Lanterns, Tops, &c. Kitchens, Rooms, Tools, Book-cases, Bureaus, Guns, Garden and House Utensils, Wooly Dogs, Magnetic Fish, &c. Coffee, Dinner, and Tea setts, &c., &c., &c.

Doll Department.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll*," *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

Game Department.

This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as German Tactics, Anagrams, Magic Ring, Conundrums, London cries, Regetta, &c., &c. Lady of London, Jenny Lind, Paul and Virginia, Ruth, Bible History, Poor Richard, Uncle Tom, United States, &c., &c. National Costumes, &c., &c., &c

Baby-Jumper Department.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"
f11-1y TUTTLE'S EMPORIUM, 345 Broadway.

WANTS.

DOMESTIC HELP WILL BE OBTAINED, BY APPLICATION at the office of the American and Foreign Employment Society, 13 Astor Place. The plan adopted, by which unworthy domestics are excluded from the office, makes this the most eligible Intelligence Office in the city. D. R. THOMASON, General Agent.
dec 16 3t

NEW YORK EMPLOYMENT OFFICE, 478 BROADWAY.—Licensed by the Corporation Best office in the city for good servants. Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [dec 16-1y] T. P. SAUNDERS, Proprietor.

A GOVERNESS Wanted in a private family, who is capable and willing to give instruction, to a limited number of pupils, in Music on the Piano, drawing and painting, and all the usual branches of female education. An elderly lady, and of the Protestant Episcopal Church, would be preferred. For further particulars, address A. C. F. H, Leonard Town, St. Mary's College, Maryland. dec9-3t$

CHURCH OF ENGLAND HOME FOR FEMALE SERVANTS, Instituted March, 1849, Organized May, 1854. 149 Grand street, New York.

This Institution aims to be *practically* helpful *to Servants*, by providing for them while out of place, and at a cheap rate, a comfortable, quiet, respectable Home, &c.; where, too, they may receive, systematically, useful and much needed information and training, calculated materially to assist them in discharging, *satisfactorially*, the *duties* they undertake to perform—as also the opportunity of being placed in the best and most eligible situations.

To Employers:—By raising the moral standard of Domestic Servants, and thus adding to their comfort, convenience, and happiness, by giving them competent, faithful, and worthy Servants.

The Clergy, Church Families, and Employers generally, are respectfully solicited to aid and encourage this enterprise, by their patronage, co-operation, and generosity. dec9-3m

BOARD IN BROOKLYN.—A small private family, residing in a desirable locality in South Brooklyn, convenient to cars, stages, and ferries, will accommodate two or three gentlemen with furnished rooms, with or without partial board, on moderate terms.
Episcopalians preferred Best references required.
Apply at 243 Court street, near Union-street, South Brooklyn.
nov 11-tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; American Girls with reference, free. Families satisfied, or no pay expected. Terms easy and reasonable. m4–1y

PUBLICATIONS.

PRESENTS FOR THE HOLIDAYS.—FOR CHRISTMAS AND New Year's Gifts, call at the Bookstore of T J. CROWEN. His variety offers great facilities to those who exchange kind sentiments in the way of beautiful presents. J. T. CROWEN.
dec 16-3t 699 Broadway, corner of Fourth street.

BISHOP KEN'S MORNING AND EVENING PRAYERS—adapted to general use—printed on a card convenient for suspending by the bed Orders for supplies for School Presents at Christmas to be sent early, so that there may be a sufficient quantity printed. D. DANA, Jr., Agent, No. 637 Broadway, up stairs.
dec 16-2t

BIBLES AND THE BOOK OF COMMON PRAYER, IN BINDing of different styles. Also, a choice variety of interesting Juvenile Books, beautifully illustrated. T. J. CROWEN,
dec 16-3t 699 Broadway, corner of Fourth street.

THE CHURCHMAN'S MONTHLY MAGAZINE.—The first series of this sterling Church Periodical is now complete, and forms a beautiful volume of 800 pages. It contains portraits, engraved on steel, of Bishop Seabury, White, Provoost, and Madison, together with complete biographical sketches of their lives, prepared with great care and accuracy. These biographies embody a vast amount of historical information concerning the progress of the Church in this country, which cannot be obtained elsewhere, which is alone worth the cost of the book. It is also beautifully illustrated, and contains Tales, Sketches, Essays, Travels, and other articles, many of them written by Clergymen of the Church in different sections of the country, and others carefully selected, which make it one of the most attractive books of the season, and a beautiful Gift Book for the Holidays.

Bound volumes will be ready in a few days, and may be had for the low price of $2 50.

The January number for 1855 will contain a highly finished portrait of Bishop Claggett, and a biographical sketch of his life, together with a large variety of useful and entertaining reading matter, original and selected, for the Fireside and Family.

The patronage of Churchmen for this the only Church Monthly Magazine published in our country, is solicited.

Terms, $2 a year. Two copies, $3. Address, "Proprietor Churchman's Monthly Magazine, New York."
dec 16-4t C. SHEPARD & CO., Publishers, 152 Fulton street.

ILLUSTRATED WORKS AND STANDARD LITERATURE, Fancy Stationery, and Amusing Games, at the bookstore of T J. CROWEN, 699 Broadway, corner of Fourth street, N. Y. dec 16-3t

1854. CHRISTMAS AND NEW YEAR'S PRESENTS.—AT RAYNOR'S BOOKSTORE, 76 BOWERY. The subscriber begs leave to announce to his customers and friends, that he has on hand, as usual, a large and choice stock of Fine Gift Books and other Articles, suitable for Christmas and New Year's presents, comprising:

All the American Annuals published for 1855.
Bibles and Prayer Books, all sizes; some in beautiful velvet bindings
Religious and Standard Works, by popular authors.
Elegantly Illustrated Books, both Prose and Poetry; some in splendid Antique binding.
Books for Children, a very extensive assortment
Fancy Articles, in great variety.
Games, Puzzles, Dissected Maps, &c., &c.
All for sale at the very lowest prices.
dec 16-3t$ SAMUEL RAYNOR, 76 Bowery.

ASTRONOGRAPHY, OR ASTRONOMICAL GEOGRAPHY, with the use of Globe, arranged either for simultaneous reading and study in classes, or for study in the common method. By Emma Willard, author of Willard's popular series of Histories.

The object of this work is to teach Astronomical Geography by the use of Artificial Globes. Teachers having Globes will find this book an invaluable aid.

Sample copies will be sent by mail, prepaid, on the receipt of 75 cents in stamps. MERRIAM, MOORE & CO.,
Globe Manufacturers, Troy, N. Y.
For sale by D. Appleton & Co., and A. S. Barnes & Co., New York.
oct 28-1y-e3w1

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY Have in press, and will issue in a few days

The Little Episcopalian; or, The Child taught by the Prayer Book. By M. A. C. With two fine Engravings. 271 pp. 16 mo. Muslin 63c; 18 mo Library, 38c; paper covers 25c.

Cornelia; or, The Deaf Mute. By the Rev. Henry W. Lee, D. D., now Bishop of Iowa. With a Portrait of the subject of the Narrative. 72pp., 18 mo. Muslin 25c; Library 15c; paper covers 8c;

Arthur Granville; or, The Gifts of God. By Anna Maria Glennie. With Engravings. 72 pp., 18 mo. Muslin 25c; Library 15c: paper covers 8c.

Time as it Flies,—The Day; The Night; The Week; The Month; The Year. 80 pp., 32 mo. Muslin 12½c: and in five separate books of 16 pages each.

Tales of Instruction and Warning.

Fatal Wishes; The Lost Ring; The Burnt Child. 80 pp., 32 mo. Muslin 12½c; and in three separate books.

Package No. 19, contains the eight little 32 mo. books above named, at 12½c.

Also, expected to arrive very shortly, an Invoice of Publications of The (London) Society for Promoting Christian Knowledge.

Orders to be addressed to DANIEL DANA, Jr., Agent,
dec9-tf] 637 Broadway, New York.

ANTHEMS FOR THE COMING SEASON, at Novello's Sacred Music store, 389 Broadway.

For Thanksgiving Day.

A large collection of Anthems, in score and separate vocal parts, by Boyce, Croft, Clarke, Corfe, Green, Hayes, Kent, and all the great composers, for one, two, three, four, five, and eight voices. Scores and parts of each Anthem to be had separately.

Anthems for Christmas.

HOPKINS, E. J.—"Let Us Now Go Even Unto Bethlehem," s.a.t.b. 19c. Single Vocal parts, 13c. Class copy, 3c.

CROCE.—"Behold, I Bring You Glad Tidings," s.a.t.b. 19c.

GREENE.—"Behold, I Bring You Glad Tidings," for two Trebles or Tenors, with Chorus for Four Voices. 38c. Separate Vocal parts, 22c.

HANDEL.—"For Behold Darkness." Recit.—The People That Walked In Darkness. Air b. 13c. For Unto Us a Child is Born. 31c. Separate Vocal parts, 25c. Behold a Virgin Shall Conceive; and O Thou That Tellest. Alto Solo and Chorus, 31c. Ditto 8vo., 6c. Separate Vocal parts, 25c.

JACKSON (Masham).—"Short and Easy Anthems," suitable for Country Choirs:—Sing, O Heavens (4 voices), 25c. Separate Vocal parts, 13c. O Zion, that Bringest Good Tidings (4 voices), 63c. O Come Hither and Behold (4 voices), 63c.

NOVELLO.—"Sing Unto The Lord." Short Anthem for s.a.t.b., with a Verse for Four Trebles, 19c Small class copy, in score, 3c. Separate Vocal parts, 16c.

PURCELL.—"Behold, I Bring You Glad Tidings." In full score. Verse, a.t.b., 69c. Separate Chorus parts, 13c. Behold, I Bring You Glad Tidings (abridged from the above), from Boyce's Cathedral Music. Verse, a.t.b., 25c. Separate Vocal parts, 22c.

VITTORIA.—"Behold, I Bring You Glad Tidings," s.a.t.t.b. Folio size, 19c. Class copy, in score, 3c.

Carols for Christmas-tide. Set to Ancient Melodies by the Rev. T. Helmore, M.A. The words principally in imitation of the original, by the Rev. J. M Neale, M.A.

Prices:—With Melodies, 18mo., sewed, 13c. 18mo., in packets of 50, $5. 18mo., in scarlet cloth, 25c.

With Voice Parts and Pianoforte Accompaniment.—Folio music size, $1.13.

The Words Only.—32mo., sewed, 3c. 32mo, in packets of 50, $1,25. nov25-5t

SOMETHING NEW, BEAUTIFUL, AND USEFUL—ENTITLED THE CHRISTIAN ERA. By James P. Grout, A.M. and F. R. S. An Artistical Tableau, describing and explaining the most important events in the life of Christ.

The Tableau is not only attractive on account of its artistical value, as an ornament to decorate the walls of a parlor or an office, but also on account of its great usefulness.

The whole size of the Tableau is 26 inches by 21, and presents in one view the most important events in the life of our Lord and Savior, a computation of time of the different Christian festivals, as well as many other useful calculations, such as the different phases of the moon, rising and setting of the sun, length of days and nights, etc., etc.

The chief ornament of the Tableau is the representation of the nativity of Christ; this event is represented within a Gothic structure, in the margin of which are the four Evangelists, Matthew, Mark, Luke, and John, and over them are two angels in praying attitude, saluting and reverently praising the new-born infant, and announcing the joyful event to two other angels adjoining them and more toward the central part of the structure, in the words of the New Testament: "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

The Gothic structure, above mentioned, is surmounted by Christ standing in an elevated position, displaying a banner as the Prince of Peace; and in the center of a sun whose radiating beams symbolize that Christ's teachings will illuminate the whole world. In the extreme upper corners are two flying figures, each with a scythe in his hand and an hour-glass on his head, which indicate human instability and the swiftness of time. On the right and on the left of our Lord is an angel in a kneeling posture, signifying that he, being the Son of God, is over the angels. Next to these angels are four statues, emblems of the virtues which Christ constantly practiced, namely, Hope, Charity, Faith, and Patience.

The margin of the Tableau is embellished with 16 neatly executed pictures, presenting the chief events in the life of our Savior from his birth to his ascension, in the following succession: the three wise men from the East, the flight of Christ's parents with him into Egypt, his baptism by John, his being tempted, his conversation with the woman of Samaria at the well his healing the blind and the dumb, his walking on the sea to his disciples, his ride into Jerusalem, the institution of the Lord's Supper, his prayer in the garden of Gethsmane, his trial before Caiaphas, his crucifixion, his being taken from the cross and burial, his resurrection, his appearing in the midst of his apostles, and his ascension into heaven. Each picture is accompanied with appropriate reference from the New Testament.

Between the sides of the Gothic structure in which the nativity of Christ is illustrated, and the margin of the Tableau, are two tables, one on each side, containing all the moveable festivals which occur from 1854 till 1904. Viz. The Domical Letter. The interval between Christmas and Lent; Lent, Easter and Whitsuntide.

Each of these tables is on the graceful foldings of a rich tapestry, which depends from the talons of an eagle that likewise carries in his beak a banner with the inscription: "Remember the Sabbath day to keep it holy."

At the foot of the Tableau are four beautifully engraved figures emblematical of the seasons. In the center of these figures are two columns surmounted by figures representing industry. Between these columns stands a cup, which is embellished with two horns of plenty, and has the Lord's Prayer engraved thereon. On the right side of it stands a church, and a congregation going toward it, and on the left a picture with peasantry at their harvest work, indicating that we are to pray and labor.

The Tableau has four embellished dials; the one in the upper part has to be turned at the commencement of each month, and then shows the month, the ensuing festivals during that month, the signs of the zodiac, the rising and setting of the sun, length of days and nights, the former symbolized by the cock and the latter by the bat.

The dial on the right must be turned weekly, and shows the phases of the moon, and the dial on the left shows the day of each new moon from 1854 till 1904, and is turned only once a year. And the dial at the foot of the Tableau is turned weekly, at once showing the day of the week and date of the month.

This Tableau is complete in all its parts. Price, $3. Single copies will be boxed and forwarded by express to any part of the U. S. or Canada, subject to freight, upon receipt of $3, by mail or otherwise, post-paid; or if a club of ten or more persons will unite and send for ten or more copies, they will be forwarded to one address free of express charge.

Sold exclusively by A. Ranney, Publisher and Dealer in Maps and Books, 195 Broadway, New York, to whom all orders must be addressed.

☞ Agents wanted in every part in the Union to sell this Tableau, to whom a liberal discount will be allowed. For information address, post-paid, when full printed description of Tableau, and Catalogue fo Maps and Books will be sent. A. RANNEY.
October 28, 3m,

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
ml1-1y JOSEPH CAHN, 58 Dey street, New York.

A BOOK THAT EVERY THINKING MAN SHOULD READ, and one of the most Convincing Proofs against the Errors of Romanism ever published.—THE END OF CONTROVERSY CONTROVERTED, in two volumes, muslin, 450 pp. each, price One Dollar per volume; by the Rt. Rev. John H. Hopkins, D.D., Bishop of Vermont.

The well known work of the Romish Bishop Milner, entitled "*The End of Controversy*," was recommended some years ago by the Romish Bishop Kenrick to all Protestant Clergymen, as a book the perusal of which would bring them into the Romish Church: a movement which he exhorted them to take soon, lest their *people* should all go before them and leave them alone. That work is still extensively circulated throughout all this country, and many earnest Protestants have long desired a work which might be a popular as well as a conclusive reply. This want is now supplied. Milner is plausible, ingenious, bold, unscrupulous, and withal *readable*. The difficulty has been hitherto, not to answer the book—for that has been done again and again—but to answer it in such a way as would enable them to meet the enemy upon his own ground. The well known familiarity of the Bishop of Vermont with every phase of the Romish controversy, his thorough learning, clear reasoning, and brilliant and effective style, have all contributed to make this one of the most successful of his contributions to the cause of Truth. And the present position of the controversy with Rome, and the keenness with which public attention is aroused to meet her terrible aggressions, will give occasion for the circulation of works like this, which, without ever compromising or ignoring the truth still remaining in the midst of corruption, yet, throughout, maintains the most vigorous and triumphant opposition to the errors of Rome. Published by PUDNEY & RUSSELL,
nov25-4t 79 John street, New York.

NEW PUBLICATIONS OF THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY.

Help to the Reading of the Bible; by the late Benjamin Elliott Nicholls, M.A., of Queen's College, Cambridge, &c. From the edition of the London Society for Promoting Christian Knowledge—unaltered and unabridged, 444 pp., 12mo., with maps. Price 76c.

Horæ Sacræ: Prayers and Meditations for Private Use, from the Writings of the Divines of the Church of England, with an Introduction, by the Rev. John Chandler, M A. Revised and adapted to the use of members of the Protestant Episcopal Church in the United States. 252 pp. royal, 32mo., roan, gilt edges. Price 42c.

Daily Morning and Evening Prayers, selected and arranged from the Bible, the Book of Common Prayer, and various books of devotion; by a Layman of the church of the Holy Trinity, Brooklyn, with Introduction by the Rector. 64 pp., 8 vo. Pride 37c.

Also for Sale,

Devotions for the Family and the Closet; from the Manual of a Country Clergyman; a new edition, 127 pp., 12mo. Price 50.
Address orders to DAN'L. DANA, Jr., Agent,
oct21-3m 637 Broadway, New York.

EVANGELICAL KNOWLEDGE SOCIETY.—The Office and Depository of the Evangelical Knowledge Society is at No. 11 Bible House, Astor Place.

All orders for the Parish Visitor, Standard Bearer, and other publications of the Society, should be addressed to the Rev. H. Dyer, D.D., Corresponding Secretary. au5-1y

NEW PUBLICATIONS of the General Protestant Episcopal Sunday School Union and Church Book Society.—Third of the Series of 12mo. Tracts:

The Pastor's Appeal to his Flock on Confirmation, The Holy Communion, and The Christian Life: by the author of "Reasons why I am a Churchman"—an enlargement of the original work, 48 pp., paper covers; six dollars per hundred.

The Catechist's Manual.—The Subjects are broken up into Lessons of convenient length, in the form of Questions and Answers, with Texts, Proofs, and References, at the foot of the page. Each Section is also furnished with copious Notes and Extracts from Standard Church writers, specially intended to aid the Catechist in his labours, in training the young in the knowledge and obedience of the truth.

Series 1.—The Holy Catholic Church; 67 pages. 6c.
Series 2.—The Lord's Holy Temple; 39 pages. 4c.
Series 3.—Divine Worship; 89 pages. 8c.
Series 4.—The Lord's Day; 61 pages. 6c.
Series 5.—Holy Days and Seasons; 97 pages. 8c.
Series 6.—The Christian Ministry; 50 pages. 5c
Address orders to D. DANA, Jr., Agent,
Apl-tf 637 Broadway, N. Y.

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY, and for sale at their Depository, 637 BROADWAY.

BOOKS OF INSTRUCTION, for Sunday Schools and Families, consisting of Primers, Reading-Lessons, Catechisms, Bible Questions, Questions on the Services of the Church, Short Prayers, &c., &c.

Books for the Sunday School and the Family Library.

THE LARGER LIBRARY, containing 237 volumes bound in half morocco. Total cost, $41,72. (Subject to a discount.)

THE CHEAP LIBRARY, containing 159 books selected from the Larger Library, and bound up in 100 volumes, half muslin. Nett price, $10.

THE CHILDREN'S MAGAZINE, 1829 to 1852 inclusive, 24 yearly volumes, or in 48 half yearly volumes. Total cost $9,60. (Subject to discount.)

BOOKS for GIFTS, a large number of choice books, both in fine and plain editions, bound in muslin, and, also, in paper covers; at prices varying from 75 cents to 3 cents each.

DAILY STEPS TOWARDS HEAVEN; or, Practical Thoughts on the Gospel History, and especially on the Life and Teaching of OUR LORD JESUS CHRIST, for every day in the year, according to the Christian Seasons; with Titles and Characters of Christ, and a Harmony of the Four Gospels. 2d Edition. 456 pp., 32mo., full roan, gilt edges. Price 63 cts.

'The object of the author of this work was to prepare a 'Manual so arranged as to furnish suitable thoughts for every day in the year, according to the Christian Seasons, for members of the Church of England.' * * We have seen nothing which appears so admirable; and the fact that it has already reached a third edition in England is a strong endorsement. We ask attention to it with those who would commune with their own hearts, and with the Father of their spirits."—*The Church Review.*

THE SACRAMENT OF RESPONSIBILITY; or, Testimony of Scripture to the teaching of the Church on Holy Baptism, with especial reference to the case of Infants and Answers to Objections. Price $8 per hundred.

"We are happy to announce this first and beautiful American edition of a Tract which in England has rapidly passed through six or seven. In both countries, our wisest and soundest Divines have pronounced it decidedly the best treatise on the subject that has appeared for many years."—*Banner of the Cross.*

LETTERS TO A MAN BEWILDERED among many counsellors. By a Presbyter of Alabama.

"It takes a sensible, clear and strong view of the claims of the Church, and is written with uncommon ability."—*True Catholic.*

"A more admirable Tract than this we have seldom seen. It goes directly to the point, and with a downright honesty and plainness which cannot fail to secure the attention of those for whose use it was written. The letters are addressed to one who is supposed to have never been a member of any church, and to have no particular religious attachments; restless, uncomfortable, and carried about with every wind of doctrine. All such are kindly and faithfully pointed to 'the old paths,' and 'the good way' in which alone 'they can find rest for their souls.'"—*Banner of the Cross.*

MANUAL FOR SPONSORS; by the Rev. A. D. Traver. 136 pp. 18mo. A Muslin, 31c.; half morocco, 23c.; dark glazed covers, printed in gold, 16c.

A SELECTION OF PSALMS AND HYMNS, with appropriate music for the use of Sunday Schools. 16mo. pp. 160. Price 20 cents.

"The tunes are simple, and such as are generally known and sung in our churches, by which children will be trained to join with facility in the psalmody of our public worship. If we are not mistaken in the initials of the editor, it has been prepared by a most competent hand."—*Banner of the Cross.*

Also, a new and large stock of the cheapest and best editions of THE BOOK OF COMMON PRAYER, in plain and ornamented bindings, at prices from 12½ cents upwards.

☞ Catalogues of the Society's publications will be furnished upon application.
Address orders to DANIEL DANA, Jr., Agent,
d17tf No. 637 Broadway, N. Y.

FOR THE HOLIDAYS AND 1854.—The General Protestant Episcopal Sunday School Union and Church Book Society, have recently published,

HERBERT ATHERTON, by the Author of "Wreaths and Branches for the Church." 204 pp. large 16mo. Muslin, 50c.; gilt edges, 63c.

IN THE WORLD, BUT NOT OF THE WORLD, by the Author of "Helen Morton's Trial," "Watch and Pray," &c. 216 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. half mor., 38c.; flexible covers, imitation of watered silk, title in gold, 25c.

LOVE'S LESSON, by the Author of "Timid Lucy," with two Engravings. 237 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

THE BARON'S LITTLE DAUGHTER, AND OTHER TALES, in Prose and Verse, by the Author of "Hymns for Little Children," with three fine Engravings. 223 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

UR LITTLE COMFORT, by the Author of "Wreaths and Branches for the Church," &c. 205 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

STORIES ON THE EIGHT BEATITUDES. 175 pp. 18mo., muslin, 33c.; half mor., 27c.
Also, in Eight separate Books, paper covers, 25c. for the set.

STORIES FOR LITTLE FOLKS—Twelve in number, of 32 pp. each, 32mo., viz.: The Two Goldfinches; The Elephant and the Gingerbread Nuts; The Chiff-Chaff; The Lost Dog; The Minnows; The Caterpillar; The Pig and the Cat; The Hen and Chickens; The Lost Spoon; The Love-Birds; The Broken Pitcher; The Spider. 25c. for the set.
Also, in six volumes, of 64 pp. each, flexible muslin, at 12½c. per volume, or 75c. for the set.

CHRISTMAS AT HOME; and THE EBONY BOX, by the Author of "Little Flora," with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.

OUR OPPOSITE NEIGHBOR, by Sarah Roberts, with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.

MY TWO SUNDAY SCHOLARS. 48 pp., 18mo., muslin, flexible, 16c.; half mor., 12c.; paper covers, 4½c.

THE CHURCHMAN'S DIARY, for 1854—with several important improvements on the Diary of last year. It contains distinct notation of all the Holy Days and Seasons of the Church; all Anniversaries and Meetings of Church Institutions, Conventions, &c.; the Lessons for Daily Service throughout the Year; blank spaces for memorandums for each day, and blank pages at the end for Monthly Expense Accounts, and Miscellaneous Memoranda; also, a number of New and Valuable Tables.

Flexible roan covers, gilt edges, 37½c.; morocco tucks, 50c.

☞ Copies of the Diary will be forwarded by mail, post-paid, for the above-named prices, transmitted in postage stamps or otherwise, to DANIEL DANA, Jr., Agent, &c.,
dec17tf 637 Broadway.

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl-p JOHN HECKER, Proprietor